1776
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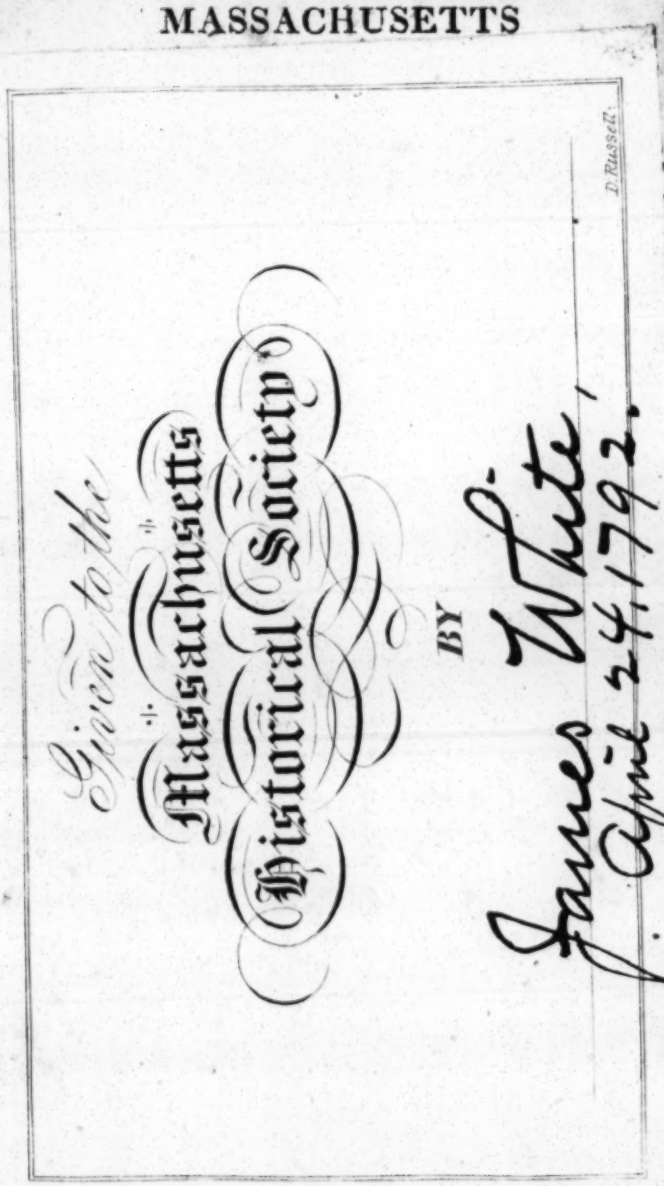
MASSACHUSETTS

Given to the
Massachusetts
Historical Society
BY
James White,
April 24, 1792.
D. Russell



for every book less than an octavo ; twenty, for an octavo ; thirty, for a quarto ; and forty, for a folio.

[illegible] day 9 min. [illegible]
Last quar. 14 day 56 min. past [illegible]
New Moon 22 day 58 min. past 6 night.
First quar. 29 day 52 min. past 2 aftern.

M.W.		Spr. Tides & Weather.	R	☉	S.	☉	pl:	☾	Pl.	Full	Se
1	7	☽ in wet sign ☽ perige.	4	32	8	19	♋	47	Scorp.	06	0
2	A		4	32	8	20		44		06	5
3	2	very hot, Thunder	4	34	8	21		41	Sagit	07	4
4	3	☌ ♄ ☽	4	34	8	22		39		08	3
5	4	Commencement	4	35	8	23		36	Capri	09	3
6	5		4	36	8	24		33		10	2
7	6	Spr. Tides ☽ ☋	4	37	8	25		30	Aqua	11	1
8	7	perhaps cooling	4	37	8	26		27		12	0
9	A	winds.	4	38	8	27		24		12	4
10	2	☽ in wet sign	4	39	8	28		22	Pisces	01	3
11	3	and it may rain □ ♄ ☽	4	40	8	29		19		02	2
12	4		4	41	8	00	♌	16	Aries	03	1
13	5	hot and dry	4	41	8	01		13		04	0
14	6		4	43	8	02		10		04	4
15	7	☽ Apoge.	4	44	8	03		08	Taur.	05	3
16	A		4	45	8	04		05		06	2
17	2		4	46	8	05		02	Gem,	07	1
18	3	perhaps Thunder	4	47	8	06		01		08	0
19	4	Dog days be. ☍ ♄ ☽	4	48	8	06		57		08	4
20	5		4	49	8	07		54	Canc.	09	3
21	6	☽ in wet sign ☽ ☋	4	51	8	08		52		10	2
22	7		4	52	8	09		49	Leo.	11	1
23	A	Hot and dry	4	52	8	10		46		12	0
24	2		4	53	8	11		44	Virgo	12	5
25	3	and cloudy □ ♄ ☽	4	54	8	12		41		01	4
26	4		4	55	8	13		39	Libra	02	3
27	5		4	56	8	14		36		03	2
28	6	☽ in wet ☽ Perige	4	58	8	15		34	Scorp	04	2
29	7	sign	4	59	8	15		31		05	1
30	A		7	00	7	17		29		06	04
31	2	B	5	01	7	18		26	Sagit	06	56

AUGUST hath 31 Dayes.

Full moon 5 day 24 min. past 5 night.
Last quar. 13 day 27 min. past 5 night.
New moon 21 day 7 min. past 5 morn.
First quart. 27 day 56 min. past 8 night

M.	W	Spr. Tides & Weather	R	☉ S	☉ pl.	☽ pl.		Ful Sea
1	3	cloudy and ☌ h ☽	5	02	7 19	24	*Sagit*	07 48
2	4	sulphury hot & per-	5	03	7 20	22	*Capri*	08 39
3	5	haps Thunder ☽ ☍	5	05	7 21	19		09 30
4	6		5	06	7 22	17	*Aqua*	10 21
5	7		5	07	7 23	14		11 12
6	♃	☽ in wet sign and	5	08	7 24	12	*pisces*	11 57
7	2	perhaps rain about	5	09	7 25	10		12 42
8	3	this time □ h ☽	5	11	7 26	08	*Aries*	01 27
9	4		5	12	7 27	05		02 12
10	5	Hot and	5	14	7 28	03	*Taur.*	02 57
11	6	dry ☽ Apoge	5	15	7 29	01		03 42
12	7		5	17	7 29	♍ 59		04 27
13	♃		5	18	7 00	57	*Gemi*	05 12
14	2		5	19	7 01	55		05 57
15	3	cool winds ☍ h ☽	5	20	7 02	53	*Canc.*	06 42
16	4	Thunder in some places.	5	22	7 03	♎		07 27
17	5	☽ ☍	5	24	7 04	49		08 12
18	6		5	25	7 05	47	*Leo*	08 57
19	7	**Spr. Tides Rise**	5	27	7 06	45		09 42
20	♃		5	28	7 07	43		10 27
21	2	Tides pretty high, and	5	29	7 08	41	*Virgo*	11 12
22	3	perhaps cloudy □ h ☽	5	30	7 09	39		12 03
23	4	d wet	5	31	7 10	38	*Libr.*	12 54
24	5		5	32	7 11	36		01 45
25	6	☽ Peri	5	34	7 12	34	*Scorp*	02 36
26	7	☽ in wet sign.	5	35	7 13	32		03 28
27	♃	☌ h ☽	5	37	7 14	31	*Sagit*	04 20
28	2	**Dog days end**	5	39	7 15	29		05 17
29	3		5	41	7 16	27	*Capri*	06 [illegible]
30	4	☽ ☍	5	42	7 17	26		05 [illegible]
31	5		5	43	7 18	24	*Aqua*	07 [illegible]

A Table of all the Kings and Queens since the Conquest

Kings and Q. Names	Born years	Beg. years	to mon.	Reign. d.	Reigned y.	m.	d.	Sin. Reg year	m	Buried
William 1	1025	1066	Octob.	14	20	10	25	607	5	Cant.
William 2	1027	1087	Sept.	9	12	10	22	592	5	Glocester
Henry 1	1068	1100	August	2	35	3	29	557	1	Reading
Stephen	1135	1135	Decem.	1	18	10	24	588	2	Feverth.
Henry 2	1132	1154	Octob.	25	34	8	11	504	2	Fontevr.
Richard 1	1152	1189	July	6	9	9	0	494	6	Fontevr.
John	1165	1199	April	1	17	7	13	477	2	Worcest.
Henry 3	1207	1216	Octob.	19	56	0	27	421	1	Westmin.
Edward 1	1239	1272	Novem.	16	34	7	12	387	6	Westmin.
Edward 2	1283	1307	July	7	19	6	18	367	11	Glocester
Edward 3	1312	1326	Januar.	25	50	4	27	316	6	Westmin.
Richard 2	1366	1377	June	21	22	3	6	294	3	Westmin.
Henry 4	1367	1399	Sept.	29	13	5	20	280	9	Feverth.
Henry 5	1384	1412	March	20	9	5	11	271	4	Westmin.
Henry 6	1411	1422	August	31	38	7	4	233	10	Windsor
Edward 4	1442	1460	March	4	22	1	5	210	9	Windsor
Edward 5	1471	1483	April	9	00	3	0	210	6	Tower
Richard 3	1448	1483	July	7	2	1	15	208	4	Leicester
Henry 7	1459	1485	August.	22	23	8	0	284	8	Westmin.
Henry 8	1491	1509	April	22	37	9	6	247	11	Windsor
Edward 6	1537	1546	Januar.	28	6	5	8	240	6	Westmin.
Mary 1	1518	1553	July	6	5	4	11	235	1	Westmin.
Elizabeth	1533	1559	Nov.	17	44	4	7	91	9	Westmin.
James 1	1566	1602	March	24	22	0	3	68	9	Westmin.
Charles 1	1600	1625	March	27	23	10	3	43	11	Unknown
Charles 2	1630	1648	Januar.	30	36	0	7	7	11	Westmin.
James 2	1633	1684	Febr	6	3	9	0	4	2	in Obliv
William 3	(1650))	1689 *Feb.* 13.	Whom God preserve for a Terror to Evil Doers.							
Mary 2	1662))									

The *Throne's* not *Vacant* now; but fill'd with those
That Murder none Nay! hardly hang their Foes,
Mercy is God-like; of *Him* Nations sing,
A brave, bold Prince, not a poor running King.
Sent when you wanted, to prevent your spoil,
And by *that Hand* preserv'd in all his toyl,
Heaven's Unction far out does the *Parson's* Oyl.

Some few Lines by another Hand, we shall leave to the Interpretation of Time, & the Intelligent

READER.

I.

WHen *Tybers* Brackish streams combine,
To mix their waters with the *Slime*,
And both do strive to stop the *Rhine*
Cedars shall stoop to court the *Vine*.

II.

After thick clouds the *Welkin* clears,
And *Albion* long-night mar'd with fears,
With a Serener Look appears.
Let her be Loyal and Quiet at home,
And then defie the Arts of *Hell* and *Rome*.

III.

Wait but a while and the long Floating Ark,
Arrives and Shipwracks *Peters* forged Bark,
The Scarlet Strumpet that so rag'd with Ire,
Shall see her putrid Flesh consum'd with Fire.
The Dis-Branch'd *Olive* joyn'd to *Jesses Root*,
Brings forth on *Jordans* Plains Redoubled Fruit.

IV.

Now fond Opinions vanish, Factions cease,
And the World snuggs in Universal Peace.
From Heaven *Austrea* returns, and doth possess,
All *Japhets* Spreading Sons with happiness.
Swords turn'd to Plow-Shears, all that was amiss,
Remov'd gives place unto a General Bliss,
But who, O who! shall live when God doth this.

1693.

The Duty & Property | of a | Religious Housholder | Opened | in a | Sermon | Delivered at Charlestown, on | Lords Day December. 25. 1692. | — | By Deodat Lawson, Preacher | of the Gospel. | — | [Three lines from Jer. x. 25; three lines from Gen. xviii. 19.] | — || Boston in New-England. | Printed by Bartholomew Green, | and Sold by Samuel Phillips, | at the Exchange. 1693. 16mo. pp. (8), 64.

Titlepage, *verso*, "Imprimatur, | Increase Mather. | July. 27. | 1693," all within two border lines, the lower one inverted; 1 p. "To the Worshipful | and | Worthily Honoured | Samuel Sewal Esq.," signed "Deodat Lawson," headpiece a line of border pieces, two lines of stars, and a line of similar border pieces; 5 pp. "To the | Reader," signed "Deodat Lawson," and dated at "Boston. N. E. | May. 12. | 1693," headpiece a line of border pieces, and a line of similar inverted pieces; 1–64, "The Duty & Property | of a Religious House- | holder," headpiece similar to the last with the addition of two lines of stars between; running headlines.

Proc. Mass. IX. 496.

The Duty & Property OF A Religious Houſholder OPENED IN A SERMON

Delivered at Charleſtown, on Lords Day *December.* 25. 1692.

By *DEODAT LAWSON*, Preacher of the GOSPEL.

Jer. 10. 25. *Pour out thy Fury upon the Heathen that know the not, and upon the Families that call not upon thy Name : &c.*

Gen. 18. 19. *For I know him, that he will Command his Children & his Houſhold : & they ſhall keep the way of the Lord : &c.*

Boſton in New-England.
Printed by Bartholomew Green, and Sold by Samuel Phillips, at the Exchange. 1693.

Samuel

IMPRIMATUR,

Increase Mather,

Increase Mather

July. 27.
1693.

To the Worshipful
AND
Worthily Honoured
SAMUEL SEWAL Esq.

A *Zealous* Imitator of the Renowned *JOSHUA*, and *Singular* Pattern, of *Religious Order and Government* in his *Family*: This *Discourse* upon that *Subject*, As a Token of his Sincere *Respects* and *Service*, is humbly Offered, and Dedicated, by

Deodat Lawson.

Deodat Lawson

TO THE

READER.

JOB the Great and Good man of the East, did by Inspiration of the Holy Ghost, Lay it down for an undenyable Truth; Chap. 14. 1. *Man that is born of a woman, is of few dayes and full of Trouble.* As also the same Holy Ghost, doth throughout the Holy Scriptures, Compare the Life of Man, to things that are of *Swift motion*, and of *Short continuance*. And I, may well from my own Experience, Declare as *Jacob* did, Gen. 47. 9. --- *Few and* Evil, *have the dayes of the Years, of my life been*; In respect of those many Afflictive *Changes*, which have gone over my head; by which I have been *Emptyed, from Vessel to Vessel.* May all the various Dispensations, of *Divine* Providence towards me, both in *Mercies* and *Afflictions*, be Sanctified to the *Drawing*, and *Driving* of me, to that

To the Reader.

that God with whom there is *no Variableneſs, nor Shaddow of turning*. That my Soul, with all its Faculties, and Affections, may be *fully* and *firmly* Centred upon Him, as the *Strength of my heart, and my Portion for ever*. Being now therefore, Arrived unto the middle Years of a Man; I cannot but with *Shame* and *Grief*, look-back; conſidering how little I have done for the *Service* and *Glory* of God, in my Day and Generation; and Solemnly Pondering, the *Declining* of my Sun; the *Lengthning* of my Shaddows; and *Shortning* of my Dayes; and hence being aſſured, that my *Laſt times* are haſtening upon me: I am through grace Convinced, how much it is both my *Duty* and *Intereſt*, To lay out, the utmoſt of my remaining *Time*, *Strength*, and *All*, that I have and am, to Glorify God, and do good unto the Souls of Men; according to the *Meaſure of the Gift of Chriſt*, and the *Talent* with which I am betruſted, by my *Soveraign Lord* and Maſter; Deſiring by Divine Aſſiſtance to Live much *to God*, and to *Be* and *Do* as much as I can *for Him*, in a *Little Time*. On this account it is my Conſtant *Care*, and Continual *Endeavour*, to ſequeſter my ſelf, from Worldly buſineſs, and to diſcharge my mind as much as I can poſſibly, from the *Cares* and *Cumbers* thereof; that I may according to my Duty, Embrace all Regular Opportunities, to diſ-

penſe the Word, both *Publickly* and *Privately*; not knowing which ſhall *Proſper, either this or that.* Accordingly, the Enſuing Diſcourſe, was *Prepared* and *Delivered,* at the Requeſt of a *Godly* Houſe keeper in this Place; who together with his *Wife,* and *Onely Child,* had all at the ſame time, but a few dayes before, given up *themſelves to the LORD,* by Covenant to walk in full Communion, with a *Church of Chriſt* here, as *Heirs* of the Grace of Life: Who being admitted, to a Participation of all *Goſpel Ordinances,* thought it their Concernment, to Live in the Practice of all *Goſpel Duties*; and Particularly to ſeek direction, about the Important Duties of *Family Government*: whereby they might *walk Worthy of the Lord to all Pleaſing.* The Maſter of the Family therefore, propounded this *Joſh.*24. 15. As a Text in the *Explication* and *Application* whereof; they Expected, through Divine Aſſiſtance, ſuitable Counſels and Directions, in that great Affair. I muſt indeed humbly acknowledge, that ſo many Failings and Infirmities, *did then* and *do ſtill* appear, in the Compoſure thereof, as might juſtly *Condemn* it to *utter Obſcurity.* Eſpecially being ſo much inferiour, to what hath been already Publiſhed, by Learned and Judicious men, on that Subject; ſome of which have handled this Text. But ſeeing that *Variety is Delightſome*; and finding upon

upon Obſervation, that there are ſcarce any *Duties*, which Chriſtians ſtand in more need to be Excited unto, than thoſe which concern *Family Religion*: And Books treating on that Subject, not being eaſily obtained by every Houſeholder: Therefore although I pretend not to ſpeak or write *New things*, but only Old Truths after a *New*, or at leaſt *Another* manner and method; Yet GOD having been pleaſed, of His *free Grace*, to make this Diſcourſe *Acceptable*, and *Profitable*, to ſome of that Family-Meeting which then heard it; and ſince to many others, in a more Publick Aſſembly: I do Adventure at the Requeſt of ſeveral Perſons, to make it Publick, in the moſt *Plain* and *Familiar* Style, that I can; Endeavouring according to my Poor Ability, with *Clearneſs* to Illuſtrate; and *Fervency* to Preſs and Inculcate; the *Neceſſity*, and *Excellency*, of theſe Duties; and the *Pernicious Conſequences* of their being Neglected: Propounding ſuch *Directions*, and Preſſing ſuch *Motives*, as are grounded on *Scripture*, and Confirmed by my own Obſervation and *Experience*: ſome whereof are but briefly hinted, as being at firſt view, Obvious to every Chriſtian, who makes it his buſineſs, to *Live up* to his Profeſſion; and to obſerve and bewail his *Short comings* in theſe things.

Finally,

To the Reader.

Finally, May the Bleſſing of That God, whom I deſire to Serve with my *whole heart*, and *whole Family*; Accompany it, to the Hearts and Souls, of all that ſhall peruſe it: That it may promote Religion in Families, by ſtirring up all *Fathers* and *Maſters*; to uſe their utmoſt Endeavours, to Advance the Spiritual and *Eternal Happineſs*; as well as *Temporal Welfare*, and Advantage, of their *Children*, *Servants*, and others under their Charge, To the *Glory* of God; the good *Example* of others; and the unſpeakable *Comfort*, of themſelves and theirs in the Day of Account: Is the Earneſt Deſire, and hearty Prayer of,

Yours to his utmoſt, in all Wayes *and* Means, *by which he may promote the* Service *of God, and* Salvation *of Men*;

Boſton. N. E.
May. 12.
1693.

DEODAT LAWSON.

The Duty & Property of a Religious Houſe-holder

Joſhua. 24. 15.

----- *But as for* ME *and my* HOUSE *we will Serve the* LORD.

THE Great and Glorious God the Creator and Former of all things; *In whom the whole Family, of Heaven and Earth is Named*; Hath in Infinite Wiſdom, ſo Ordered and Diſpoſed, all His Creatures, as may moſt Harmoniouſly and Eminently, tend to advance His own Glory.

And therefore hath distributed, the several Communities, Societies, and Relations, of the Children of men (as to the Government of them) in such a manner as may be every way conducible, to that Supream and Ultimate end of His. Hence then it is, that as the Heavens are the Habitation of His Throne, and the Place where He is attended, with Innumerable Companies of Angels, which do His pleasure and fulfil His Commands: So *He hath given the Earth unto the Children of men.* Expecting and Requiring, That every one, in their several Places, Stations, Relations, and Capacities, should by *Serving* of Him, and sincerely *Engaging* themselves thereunto; testify their Absolute dependance *on* Him; Trust *in* Him; and Resignation of themselves, and their ALL *unto* Him; according to the Example of this Renowned Patriot, in the words now before us; *But as for me and my House we will &c.*

This Book of which our Text is part, Describeth the Entrance of the Childen of Israel, into the Promised Land; It is intituled the Book of *Joshua* (as some think) because he was the Penman of it, Others judge it bears his Name, because the Principal matters handled therein, are the Acts of *Joshua*, The Successour of *Moses*; The Leader of the People; And Chief Captain of Israel; under whose Conduct, they Conquered the land, Divided it,

and

and took poſſeſſion of it; The Scope of this Book then, is particularly, to diſplay and illuſtrate, Gods Exact Faithfulneſs, in fulfiling all that he had Promiſed to his People; As to their Deliverance out of *Egypt*, Entrance *into*, and Reſidence *in*, the Land of *Canaan*; after their Toilſome, Troubleſome, and Tedious March, through the Wilderneſs, and Conflict with many Enemies, and Oppoſitions: All which is ſurely, A repreſentation of the Deliverance of Sinners, from the bondage of Sin, their being outed of all ſelf Sufficiency, and Excellency; in their Wilderneſs ſtate, of Spiritual Diſtreſs; And their entrance *into*, and reſidence *in*, the *Canaan* of Complacency in, and Peace with God: All this being under the Powerful Conduct, of the Bleſſed Jeſus, of whom this *Joſhua*, was in theſe things a lively Tipe and Figure; As he was alſo in his Name, which is Derived from the ſame Hebrew word (*JASHANG*) which ſignifies to ſave or make ſafe, and is ſo interpreted Reſpecting the Saviour of the World; *Matth.* 1. 21.

This Twenty-fourth *Chapter* Contains, the Declaration of thoſe things, which *Joſhua* teſtifyed, in a way of *Hiſtorical Recitation*, and in a way of *Vehement Exhortation*, to the People immediately before his Death.

Particularly, In it we have (Firſt) *Joſhua's Oration* or *Sermon*, in which he Commemo-

rates, the many Mercies they had been partakers of, in their coming forth out of *Egypt*, and ſince that unto this day. And this he improves, as a Cogent Argument, that they ſhould *wholly*, and *Onely* give up themſelves to the *Service* of the Lord, with all truth and ſincerity of heart. This from the 1*ſt*. to the 16. *Verſe*.

Secondly, We have account, of the *Renewal of Covenant* betwixt God and the People, or a new Obligation of the People, to the Obedience of the Law; in a Solemn manner, *Verſe* 16. to the 29.

Thirdly, We have account of the *Death of Joſhua* and *Eleazar* the High Prieſt; *Ver*. 29. to the end of the Chapter and of the Book.

In this 15. *v*. we may note Briefly,

1. *Explicitely* Propounded, A ſeeming *Permiſſion* to them, upon *Suppoſition* of an Evil Inclination in them, to depart from the Lord, to Idolatry and Superſtition. *And if it ſeem Evil unto you, to ſerve the Lord, Chuſe you this day whom ye will ſerve &c.* Yet in this manner of ſpeaking, there is *Implicitely* contained, a ſerious warning and ſolemn Dehortation, againſt their turning aſide, from following the Lord, to the worſhip and ſervice of falſe Gods: He deſires them to be Plain, Clear, and aboveboard, whom they would Chuſe to ſerve, and worſhip, whether the God who had done ſuch great

great things for them, or other Gods on this ſide, or on the other ſide of the flood, *whether the Gods which your Fathers ſerved &c.*

2. We have his *Perſonal*, and *Pious* Reſolution, Exhibited to them, for their *Example*, and as a Teſtimony of his own *Uprightneſs*. ---- *But as for me and my houſe we will ſerve the Lord.* Here then we may Note. (1.) The *Perſon* Engaging and that is *Joſhua* for himſelf and thoſe unde his ſpecial Charge, he doth engage *for* them an *with* them; *As for* Me *and my houſe &c.* (2.) Th *Duty* He Engageth unto the performance o and that is to Serve *the Lord.* (3.) We hav here *A free* and voluntary, and yet *firme* an ſtedfaſt *Reſolution*, with full Conſent of th *Will* engaged for performance thereof? *We* Wi *ſerve the Lord.* In a word, It is an *Explicit* Declaration, of an *inward*, Pious, Reſolution Now Scripture Examples, are for our In ſtruction, and the practice of this Emine Perſon, thus Preſented *unto us*, ought to b imitated *by Us*, and layes Obligation *upon U* to do according thereunto.

So that the DOCTRINE is,

That it is the ſpecial Duty and Peculiar Property, of all Religious Houſholders, to bind themſelves and all under their Charge; by a Firm, Solemn, and Explicite Reſolution, to ſerve the Lord.

In

In Opening this Doctrine we may Inquire, (1.) How it Appears, that *Joſhua* ſpeaks this as an *Houſholder* or Maſter of a Family, (2.) What we are to Underſtand here by *Serving* the Lord. (3.) What Influence a *Solemn* and *Explicite Reſolution* hath, upon the Vigorous Excerciſe of Religion in a Family, (4.) Why it is the *Duty* and *Property* of a Religious Houſholder thus to Reſolve and Practice. And ſo we may Proceed to the Application.

Queſt. 1. *How doth it Appear, that* Joſhua *ſpeaks this as an Houſholder or Maſter of a Family?*

For Anſwer. The *Hebrew* word (*BETH*) here rendred *Houſe*, is ſometimes taken literally and properly, for a dwelling Houſe or material building, in which Perſons do dwell and inhabit; ſo it is uſed, Gen. 19. 4.--*They beſet the Houſe round*, (*i. e.*) the dwelling-place of *Lot*, and his Family. This Houſe *cannot* ſerve the Lord. But beſides this *Proper*, the word *Houſe* hath many *Figurative* acceptations in Scripture, I ſhall mention only ſuch as tend to clear up the matter now before us; Sometimes then, it is a Comprehenſive Term including a *whole People*, Nation, or Kingdom; Thus the People of *Iſrael*, are called

called *The Houſe of Iſrael*, Ezek. 3. 1,4,7. *A Rebellious Houſe*; Chap. 2. 5.

Again, Sometimes it is put for a particular *Tribe*, Thus the Tribe of *Benjamin* is called, *The whole Houſe of Benjamin*, 2 Sam. 3. 19. Sometimes it is taken yet more ſtrictly, for a Particular *Stock* or Linage, Thoſe of the ſame *Race*, Deſcending from the ſame Anceſtors; Thus it is ſaid 1 Sam. 25. 3. ---*He was of the Houſe of* Caleb, (*i. e.*) of his ſtock or linage. But yet more directly to our preſent purpoſe, It is put for all that dwell together in a Family, Collectively conſidered; and for the ſeveral perſons there, ſuſtaining ſeveral Relations, of Superiours, Inferiors, and Equals; Thus Gen. 7. 1. *Come thou and all thy Houſe into the Ark &c.* For the *Salvation of this Houſe*, *Noah* is ſaid to be greatly concerned; *Heb.* 11. 7. Here in ſpecial a mans Children and natural Poſterity are his Houſe; *Pſal.* 49. 11.----*That their Houſes ſhall continue for ever &c.* (*i. e.*) that their Children and Poſterity, ſhall be multiplyed upon the Earth from time to time, and their Race and Linage not be cut off: Of this Houſhold and Family, every Maſter hath a Particular care, and Charge, committed unto him by the Bleſſed God, the neglect whereof is a great Sin and Shame; as we read 1 *Tim.* 5. 8. Such a neglecter *hath denyed the Faith and is worſe than an Infidel.*

Now

Now *Joshua* was the Chief Captain, Leader, and Ruler of the whole Nation or House of *Israel*, as he was the successour of *Moses*; Hence he had inclusively the Charge of every Particular Tribe, especially his own Tribe; There (more strictly) he had peculiar regard to his proper Race and Linage, those of his Kindred on whom he had influence by Relation, as well as Office; And in short his own Houshold and Family, were to be the immediate objects, of his daily care and Government; He therefore in our Text gives us his Resolution to Serve and Honour God, in and with his Family; by his holy Dictates and Examples: Declaring though other Tribes, Families, and Households, should forsake the Lord; Yet He and his Family would serve Him, with all their heart.

Quest. 2. *What are we to Understand by Serving the Lord?*

For Answer. The *Hebrew* word (*GNABHAD*) here used, is very Comprehensive, and is variously interpreted; being put for the Service of *God*, of *Man*, and of the *Earth*; That which we are concerned about, is the Service of the LORD: Hence more generally, it is oftentimes put for all Religion; *Deut.* 6. 13. *Thou shalt Fear the Lord thy God and* Serve *Him*

Him onely. Thus it Comprehends in it, all kind of Religious Duties, which are to be attended, in a well Ordered and Holy Converſation, here in the world. For this *Serving* the Lord, is enjoyned with *Fearing* of Him; 1 *Sam:* 12. 24. *Onely Fear the Lord and Serve Him &c.* Fearing the Lord implies a *Gracious* Principle in the Soul, ſerving of Him denotes the *Exerciſe* of *Grace* manifeſted by a Cheerfull and Diligent attending unto all Duties which are to be performed: But of thoſe many acceptations of this word (*Serve*) in Scripture, there are principally *Three* which do afford us Light, to the underſtanding the matter now before us; (1.) It is put for *Worſhip*; and ſo read by the Apoſtle, Hebr. 12. 28. --- *To Serve Him acceptably, with reverence and Godly fear.* (*i. e.*) To Worſhip Him. (2.) It is put for *Subjection* to his Soveraignty; Pſal. 2. 11. *Serve the Lord with fear &c.* The words following clear it, to imply Subjection. *Verſe.* 12. *Kiſs the Son, leaſt he be Angry, and yee periſh in the way* That is, with a Kiſs of *Subjection* to his Authority; (3.) It is put for *Obedience*, to his will and Command; ſo the Three Children, *Dan.* 3. 17. *The God whom we Serve* (*i. e.*) whom we devote our ſelves to *Obey*; both in doing His will, and Suffering His Pleaſure; Thus the Apoſtle Explaines *Service* by *Obedience*, *Rom.* 6. 16. *His Servants ye are to whom ye Obey &c.*

These things are implyed in *Serving* the Lord; As therefore the Expreſſion referres to the Conſtant, and Conſcientious performance, of all Religious Family Duties: I reſerve the handling of them, to the Application as properly belonging to Practical Godlyneſs. And Proceed to the Third thing, to be inquired into, for Opening the Doctrine.

Viz.

Queſt. 3. *What influence an* Explicite Reſolution, *hath upon the Vigorous Excerciſe of Religion in a Family?*

This will be cleared up in Conſidering theſe things.

First. An Explicite Reſolution denotes a *Particular Choice* Of, *and Determination of the mind* About, *the thing concerning which the* Reſolution *is made.* Man is a cauſe by Counſel, of his own Acts; He is a Rational Agent, and while he is debating in his own mind, Comparing one thing with another, and Endeavouring to ſatisfy his Underſtanding, which is moſt Eligible, and Advantagious; This or that: His mind hangs in ſuſpenſe, and is like the *beam* of the *ballances* on an *even paize.* But when Judgment pitcheth on one thing as an Object, much to be preferred to the other,

other, the Choice is made; the Scale is turned; and a firm Reſolution puts the matter out of Doubt; and makes appear to every one, the man accounts That, the moſt *Acceptable* and *Excellent* Object, utterly contemning whatſoever ſtands any way in Competition therewith. Thus *Joſhua*, in our Text and Context, declareth his fixed Reſolution, and unalterable fixation, by an acquieſcing of his Soul on God, and devoting himſelf to His Service, as the moſt ſuitable and adæquate Object of Choice; rejecting and contemning all other Gods; --- *Chuſe you this day whom you will Serve*----But *As for me and my Houſe we will Serve the Lord*; Now the firmneſs of this Reſolution, is grounded on the *Eminency* of the Properties of this Act of Chooſing. (1.) It is a *Free Act* being the very Elicite Act of the will; hence where there is not an abſolute freedom of will in the ſubject chuſing, there cannot be a choice made, of *This* more than of another object. (2.) It is a *Deliberate Act*; When the judgment is called in, to caſt the Scale and determine the matter; Thus *Joſhua* here ſignifies, he had weighed the matter in the ballance of ſound judgment, and found that the Service of the LORD, out weighed all other Service whatſoever. (3.) It is *an Act that puts Reſpect, Preference, and Preheminence, upon the thing choſen*;

above all other things; So here in the Text, (*q. d.*) *Chuſe you whom you will*, to Serve and Worſhip, whom you will value and Eſteem, as the ſupreme Object, of Divine Honour and Adoration; for my part, I am fully ſatisfied, there is none like unto the LORD the God of Heaven, *Neither is there any* other god *to be compared with Him*; Iſa. 46. 5.

Secondly. An Explicite Reſolution, *layes a Perſon under ſpecial Awe of GOD, in the things concerning which the Reſolution is made.* Theſe Reſolutions are Covenant Tranſactions with God, and Obligations of Soul to Him. Now to tranſact with the Infinitely Holy GOD, in a way of Covenant, is a very Awful thing; Yea it cannot be done, without the greateſt care imaginable, to comply with out Engagements. Thus *Joſhua* Endeavours to poſſeſs the minds and Souls of the People, with the Solemnity of their binding themſelves by Covenant to Serve the Lord; and Him onely, as in the 19. *Verſe* of this Chap. *Ye cannot Serve the Lord your God, for He is an Holy God, He is a Jealous God, He will not forgive your Iniquity and your Sin &c.* (*i. e.*) Ye Cannot, unleſs you are Reſolved in your minds, by the help of His Grace, to cleave cloſe to Him, with all ſincerity of heart, for if you are deceitful in *Making*, or negligent in *Keeping*, your Covenant

Covenant with God; He will *Return and do you Hurt, after that He hath done you Good*; Verſe. 20. So Solemn is the Obligation of an *Explicite Reſolution*, in this great Duty of **Serving** the Lord.

Thirdly. An Explicite Reſolution, *will in its own* Nature, *produce thoſe Effects, which may prevent a Perſons neglecting or delaying, the things about which he is Reſolved.* This Argument *Jephtha* uſed, to his Daughter; *Jud.* 11. 35. *I have opened my mouth to the Lord, and I cannot go back.* He had not onely thought in his heart, but ſpoken with his mouth, and thereby *Explicitely* engaged himſelf in the matter; This made *David*, take ſpecial care of performing his Vows; Becauſe; *His Lips had uttered them, and his Mouth had ſpoken, when he was in diſtreſs. Pſal.* 66. 14.

Particularly; theſe Effects are,

1. *Diligent Attending unto theſe means*, which tend directly to promote, that unto which a perſon is reſolved. Such a Reſolution is a *General* Obligation, under which all *Particular* Duties, are comprehended.

2. *Stedfaſt Withſtanding, and careful Avoiding, whatſoever might hinder our Complying with*

our Reſolution. So ſoon as any Perſon comes up to a firme Reſolution, in a matter of ſuch importance, there are many Enemies and Oppoſitions ſtep into the way to hinder their Compliance with it, and if Poſſible to make them break and violate it. I ſhall mention three.

Firſt. **Satan**; He Endeavours, all he can to divert us *From*, or interrupt us *In*, our Obedience; But a reſolved Soul Anſwers the Temptation, with Deteſtation, *Get thee behind me Satan*, I am Reſolved to Serve the Lord, and will not (Divine Grace Aſſiſting) be diverted, from my ſtedfaſt Obedience to Him; or betrayed by any of thy *Power* or *Policy*, to the Service of any falſe God whatſoever.

Secondly. **Corruption within**; Such is the Property of that Corrupt Principle, that is in every one by nature, that ſo ſoon as any Check is given to its motions and Operations, immediately it ſwells, ſtrives, and ſtruggles; appears in its Colours, looks like it ſelf, and becomes *Exceeding Sinful*; Rom. 7. 8. Now Holy and *Solemn* Reſolutions, and Covenants, are as Dammes to ſtop the Tide, and Obſtruct the Courſe of Sin; And when firmely, and Regularly made, they cannot readily be over-born, no not by the Rapid torrent of Original Concupiſcence: Becauſe the Lord Him-

Himſelf will Aſſiſt unto the fulfilling of them.

Thirdly. **Carnal and Senſual Objects**; Or, *Worldly things*; are ready to enſnare and intangle us. The *World* is an Enemy to a Chriſtians Holineſs, and thence Oppoſeth all things tending thereunto: So that unleſs our Reſolutions be well fixed, the Whiſperings of this buſineſs; and Emergency of the other affair; will Obſtruct the courſe of our Obedience. Worldly things, will be as ſo many Snares and Traps, to intangle us, unleſs we can chaſe them away, with like *Holy Zeal* as the Pſalmiſt did his *wicked Enemies Pſal.* 119. 115. *Depart from me ye Evil doers; for I Will keep the Commandments of my God. (i.e.)* I will maintain my ſtedfaſtneſs of holy Reſolution, and not let go my Integrity, ſo long as ever I live.

Fourthly and Laſtly. Explicite Reſolutions, *have influence upon others, As they render thoſe about us inexcuſeable,* who do not take Example by them, and Endeavour to Practice accordingly. This is implyed in this Text, *Chuſe you this day whom you will ſerve &c. (q.d.)* But if you do not chooſe to ſerve the Lord, be Aſſured I ſhall by my Practice Condemn you; and bear Teſtimony againſt you; for I am come to a point in the matter, *I and my Houſe &c.* Thus

Noah

Noah and his Family, where God was Served, and his Worſhip Celebrated, *Condemned the* Old *World*, Heb. 11. 7. Thus *Lot* and his Family, *Condemned* Sodom, and Gomorrah ; 2 *Pet.* 2. 6,7. Yea a Particular *Godly Family*, in the midſt of a Sinful, and Degenerous People, doth *Condemn their Neighbours* ; for not Serving the Lord. And the *Maſter* of a Family, who is Conſcientious in his Duty ; will *Condemn* all under his Charge, if they do not joyn with him in ſerving the Lord, with full *Purpoſe* of heart, and *Reſolution* of Soul.

The REASONS of the Doctrine are.

REASON. I. Becauſe *Our Service doth in all Reſpects, and by ſpecial Right belong unto God.* He hath a Soveraign Right unto Us, and Ours, and all that *We* and *They* have and are: And that on theſe accounts.

Firſt. *He is our* Creator *by His Power.* Thus we read ; Gen. 1. 26,27. *God Created man &c.* (*i. e.*) the firſt man, and all mankind in him: Now he that made us; may by right of Soveraingty, challeng all that we *Have*, *Are*, and *Can do* ; for his Service and Glory. He hath given us being, and in the making of us, hath *Power as the Potter over the clay*; (Jer. 18. 6.) and therefore, may juſtly Require our utmoſt

utmoſt Service and Obedience, by this Argument, the Pſalmiſt moveth Himſelf and others, to Humble and Holy Adoration; Pſal. 95. 6. ---- *Let us Worſhip and fall down, and Kneel before the Lord Our Maker.* On this Account alſo; He Preſſeth the moſt Triumphant and Elevated Praiſes, to be Offered unto the Lord; Pſal 100. 1, 2, 3. *Know that the Lord He is God, He hath made us and not We our ſelves &c.* Now *Prayers*, and *Praiſes*, are duties of *Natural Worſhip*, which we owe unto God as our Creator, and are Conſtantly to be attended, in the Exerciſe of Religion in Families.

Secondly. *He is Our* **Preſerver**, *by His Providence.* As he did at firſt give us our Beings, ſo he upholds us in our beings: Our Lives, Motions, and Actions, are continually Dependent upon His Influence; Acts. 17. 28. *In Him we Live, and Move, and have our Being.* Now this Providence is over us, in Two Reſpects. (1.) *In Providing for us*, all that is Neceſſary; to the maintaining both our Bodys, and Souls in Life. Hence we read, That He hath *Accordíng to His Divine Power, given unto us, all things which pertain to Life and Godlyneſs*; 2 Per. 1. 3. It is from this Liberal Hand, of Divine Bounty, that common Favours are Promiſcuouſly diſpenſed, to Good and Bad; *Mat.*

5. 45. --- *Maketh His Sun to Riſe, on the Evil and on the Good, and ſendeth Rain, on the Juſt & on the Unjuſt.* Thus *Jacob* acknowledged, the Lord to have been his *Feeder, all his Life long*; Gen. 48. 15. (2.) *In Protecting of us* from Injuries. We are every Day, every Night, yea every Hour, expoſed unto Various Dangers, and Caſualties; Wrongs and Injuries; from which the Lord doth *Preſerve* and *Deliver* us, He then, that is our Defender, may well challenge our Service at all times; Now it is the Lords Peculiar Property, to Defend us *from ALL Evil*; *To Preſerve our Goings out, and our Comings in from hence forth and for ever.* Pſal 121. 7,8. Hence without His Protection, we cannot be ſafe; *Except the LORD Keep the City, the Watchman waketh in vain.* Pſal. 127.1. On this account, the People of God apply themſelves to Him, under ſuch Metaphors and Titles, as denote the greateſt Security, Protection, and Defence; Thus *David, I Love Thee O Lord, my Strength, my Rock --- Fortreſs, Deliverer, --- Buckler, Horn of Salvation, and High Tower,* Pſal. 18. 1,2. (*i. e.*) A Suitable and Sufficient Defence, at all Times and on all Occaſions; Hereby then are we ſtrongly oblidged, to *Love, Fear,* and *Serve* Him.

Thirdly. *He is our* Rewarder; and Therefore may Challenge our Service. Thus He is

Pro-

Propounded, in the Goſpel as the Adæquate Object of our Faith; Heb. 11. 6. *He that cometh unto God muſt Believe that He is; and that He is a* Rewarder *of all them that Diligently ſeek Him*; His Faithfulneſs, is engaged by His Promiſe, to Reward thoſe that Serve Him. And the Apoſtle aſſures us, Heb. 6. 10. *God is not Unrighteous, that He ſhould Forget our Work and Labour of Love, &c.* Yea ſo Faithful is He that hath Promiſed, in this Reſpect, that even the *Smalleſt Service*, ſhall not paſs unrewarded. As our Lord Jeſus Chriſt Himſelf, hath Affirmed to us, Matt. 10. 42. *Whoſoever ſhall give to Drink unto one of theſe Little ones, a Cup of cold Water; in the Name of a Diſciple; Verily I ſay unto you, He ſhall in no wiſe looſe his Reward.* Therefore as the LORD is our *Creator*, *Preſerver*, and *Rewarder*, our Service muſt needs of Right belong unto Him.

REASON. II. Becauſe *the Lord doth Expect, Command, and Require, Our Service, Worſhip, and Obedience.* I need not inſiſt long here. It is plain, that the Maine End and Deſign of God is; by all the Precepts of the Scriptures, To *Oblige* us; by the Precedents, To *Encourage* us; by the Promiſes To *Allure* us unto his Service; and by the Threatnings, To *Deterre* us from the neglect thereof. Thus the Prophet Summs up the People's Duty, in two

Words; 1 Sam. 12.24. *Onely* **Fear** *the Lord, and* **Serve** *Him in Truth; &c. David* alſo, Declares, it to be the Lord's *Command*, that we ſhould *Keep His Precepts Diligently.* Pſal. 119.4.

REASON. III. As it is the **Duty**, ſo it is the **Property**, of the Religious Houſholder thus to do; Appears *From the Tendency of Grace, in ſuch as do themſelves ſincerely Serve the Lord.* The Grace of God is of a Diffuſive, and Communicative Nature; Compared therefore by our Saviour to Leaven, *a little* whereof will *Leaven the whole Lump*, and Over-ſpread by its influence *the three Meaſures of Meal*, in which it is hidden; Matt. 13.33. So *Grace* will Seaſon and Sanctify the whole man, in *Body, Soul*, and *Spirit*: And having obtained Dominion over *That Man*, proceedeth to the *Next*, and Extendeth its Efficacy, to the Sanctification of *Others*, ſo far as may be. Hence the true Diſciples of the Lord Jeſus, are ſaid to be *the Salt of the Earth*; Matt. 5. 13. *Salt* to prevent Putrefaction; *Salt* to diffuſe a *Savoury Reliſh* to thoſe with whom they Converſe. Again Saints are *Lights of the World*; Matt. 5.14. *Lights* for their own Luſtre, and Brightneſs of Holy Converſation; As alſo to give Guidance and Direction, to others with whom they Converſe. Thus the Religious Houſholder, is willing to bring as many others as poſſible he can, to Serve the *LORD*;

LORD; Endeavouring to have his Family like that of the Devout Cornelius; *Who Feared God with* All *his Houſe, &c.* It is a ſpecial token of Sincerity, to Endeavour to the utmoſt of our Capacity, the Good and Salvation of others: and to be grieved, when we cannot prevaile upon them; hence David, Pſal. 119. 136. *Rivers of waters run down mine eyes; Becauſe men keep not thy Law.* So if we would approve our ſelves, to have a Principle of *Grace* and *Holineſs* in us, we ſhould mourn over the Sins of others, which we cannot prevent. Thus ſhall we come to be Known, (*i. e.*) Acknowledged, and Accepted of God, as *Abraham* was; Gen. 18. 19. *For I* Know *him, that he will Command his Children and his Houſhold, &c.* This will be matter of Comfort to us now, and Rejoicing in the Day of the Lord.

For *APPLICATION* of this Doctrine to our ſelves.

There are three Uſes to be inſiſted upon (*Firſt*) Of **Exhortation** and **Direction**; how it may be ſo with us in our Families. (*Secondly*) Of **Lamentation**, becauſe it is not ſo. (*Thirdly*) Of **Caution**, againſt thoſe things, which do Oftentimes hinder it from being ſo.

USE. I.

Let it be for *EXHORTATION to all Housholders now before the Lord*; I call upon you, and Solemnly Exhort you in the Name and Fear of God, *To Write after this Fair Copy, and to follow this Eminent Leader the Godly JOSHUA* Who seems to speak, to all in that Capacity here present, in the Words of *Gideon*; *Judg.*7.17. *Look on me --- and as I Do so shall Ye Do:* Viz. Bind your selves, and all under your Charge, in a *Firm* and *Explicite* Resolution to Serve the Lord; with Singleness and Uprightness of heart. Now for the Pressing this Duty, I shall here insert those Directions, under which this Duty may be fully Opened, subjoyning those Motives which may by the Help of the Spirit of God, Awaken, and Encourage, unto the Conscientious Practice thereof. This being referred hither as the most probable Method; (If the Lord please) By which to inform the Judgment, and Excite the Affections together.

DIRECTION. 1.

Let us make it Our Constant Care, and Diligent Endeavour, to *Live in the Constant and Conscientious Practice, of all manner of Christian-*

Family-

Family-Duties Incumbent on the Heads of Families. Now thoſe Relative Duties which concern the ſeveral Perſons in Families, are to be reduced to Three heads. (1.) The Duties of *Superiours*, to *Inferiours*. (2.) Of *Inferiours*, to *Superiours*. (3.) Of *Equals*, one towards another. Thoſe which we are now Concerned to Enquire into, are the Duties of Superiours to Inferiours; for the maintaining a Conſtant courſe of Religions Service to God in Families; which belongs unto Practical Godlineſs, and conſiſts in daily Excerciſe of theſe things. The People are wont oftentimes to ſay unto the Preachers; The Life of *Doctrine* lyes in **Application**; ſurely the Preachers may as truly and Properly Anſwer them, The Life of *Application* lyes in **Practice**. Eſpecially in theſe Important Duties, of ſuch Univerſal Concernment.

The Duties are,

1. **Reading** *the Scriptures, daily in the Family.* A Duty too too much neglected (I fear) even amongſt Profeſſors. The Scriptures are the Words of the *Eternal God*; Containing the Words of *Eternal Life*; Written by men *Inſpired* by the *Holy Ghoſt*; 2 Pet. 1. *ult.* Now *What is written is written for our Learning*; *&c.* Rom. 15. 4. Therefore ſurely for our *Reading*, without which we are not Capable to Learn. It is Recorded in Commendation of *Timothy* 2 Tim. 3.15. *That from a Child, thou haſt Known the Holy Scriptures &c.*

Surely

Surely the way to know them, ſo as to grow Wiſer unto Salvation, is to Read them. Once more, It is Required of the King; Deut. 17.19. *That he ſhould Read in the Book of the Law, all the Dayes of his Life.* If the King is to Read daily in the Book of the *Law*, then ſurely Profeſſors of the Name of Chriſt, ought to Read in the Books of the *Goſpel* every day; As proper means, to prepare them *For*, and quicken them *To*, other Duties of *Family-Worſhip*.

2. Follow this with *Family* **Prayer**, This is a Duty belonging to *Natural Worſhip*, and therefore binds all Perſons, at all Times; As the Apoſtle Exhorteth, Eph. 6.18. *Praying Alwayes, with All Prayer and Supplication, &c.* Of which *Family Prayer* is one kind, and is neceſſary, both for the *Example*, and *Encouragment*, of thoſe that are under our charge. This is brought in, as a ſpecial evidence of *Cornelius's* Devoutneſs, in the *Fear* and *Service* of the Lord, with all his Houſe, *He Prayed Alwayes*, Act. 10. 2. Beſides **Prayer** is a *Neceſſary duty*, Pertaining to a Chriſtians Walk, when he walks like himſelf; Surely then *David* did not walk in his Houſe or Family, with a Perfect heart, but that he Prayed for them and with them; as *Pſal.* 101.2. There is indeed, a Praying for our Children and Servants, in *Secret*, which is the Duty of all Sincere Chriſtians: An earneſt Plying the Throne of Grace;

Grace, As *Abraham* did, Gen. 17. 18. O *that* Iſhmael *might Live before Thee.* So ſhould we, particularly Recommend our Children to the Mercy of God, in our *Secret Addreſſes* every day; But that *They* may be *Aſſured*, that we pray **For** *Them*, and may alſo be *Encouraged* to do the like, if they ſhall Live to come into the ſame Capacity of Family-Government, we ought Conſcientiouſly, to attend Family-Prayer **With** *Them* every day. And that We and our Families may find acceptation, with the Lord in our *Daily-Joint-Supplications*, Let us Carefully *Watch* againſt Two things; (1.) *Coldneſs*, and **Formality.** This is a Frame we are in great danger to fall into; Frequency in Prayer, if we are not very careful, will abate the Fervency of our attendance therein; Let us not be Slothful, Cold, or Formal, in this Buſineſs; but Fervent in Spirit, *&c. Rom.* 12.11. Serving that *GOD* who *is a SPIRIT*, with our *Spirits*; John 4.24. Finding in our *Heart, to Pray* our Prayer as *David*; 2 Sam. 7.27. *And Pouring out our Soul before the Lord*, as Hannah 1 *Sam.* 1.15. Otherwiſe we cannot Expect, to obtaine any Mercy at the Hand of God, for our Selves or Ours. The Apoſtle *James* informs us, That ſuch a man as is *Faint, Weak*, Doubting, *Cannot Expect to Receive any thing of the Lord*; Jam. 1.6. Surely we all find by woful Experience, how much we ſtand in need of ſuch a *Watch-Word* as this.

(2.) Let us Watch againſt **Diſtractions** *in Family Duties.* Many Occaſions will Intrude upon us, to Diſtract our minds, and abate the Intenſneſs of our Souls in theſe Duties. Let us do our Utmoſt, ſo to Order and Compoſe every *Buſineſs*, and to Govern every *Perſon*, in their ſeveral Capacities, that there may be no diſtraction but what is purely Accidental; but as much as poſſible, we may *Attend upon the Lord*, in Family-Prayer *Without Diſtraction*; 1 Cor. 7.35. Remembring we are in the *Preſence of GOD*, who cannot Endure to behold Iniquity; About things of *Everlaſting Concernment*, that our Hearts and Souls, may be Engaged in the Duty; and we may do it with *ALL* our *Might*; Diſtractions in Duties are very Evil things, and we are never more in Danger to be *Peſtered* with them, than in Family Prayer; Let us do by them as *Abraham* did by the *Birds*, that annoyed his *Sacrifice*, Gen. 15. 11. Uſe our utmoſt Endeavour, by the Aſſiſtance of the Spirit of God, to *Drive them away.* Heartily grieving, for what we cannot prevent.

3. Let us Carefully Attend **Catechiſing** *of Our Families.* This is a Duty of Great Concernment, for the bringing Young ones, to a Sound and Methodical knowledge of God, Chriſt, and the Way of Salvation. Indeed the *Word* is not Expreſsly ſet down in Scripture, yet in many

many places, we find the *Thing* intended thereby; Particularly, Gal.6.6. *Let him that is Taught in the Word Communicate &c.* The Greek word (*CATECHOUMENOS*) there uſed, for *Him that is Taught* gives us the derivation of the Name, and the true Notion of the thing. For it is *an Orderly and Methodical Inſtructing, Perſons in the Great Doctrine of Godlineſs*, Or the *Fundamental Points* of Religion *Neceſſary unto Salvation.* Hence, It comprehends under it, both the *Credenda*, and *Agenda*, (*i. e.*) *Truths* to be believed, and *Duties* to be performed. By this means Perſons well Catechiſed, will Attain unto, and Retain, the *form of Sound Words*, or Summary of Chriſtian Religion, according to the Apoſtles Exhortation, 2 Tim. 1.13. *Hold faſt the Form of* Sound Words, *which thou haſt heard of me, &c.* (*i. e.*) in which he had Inſtructed or Catechized him. We are Commanded, to Treat Frequently, and Familiarly, with our Children; *&c.* about the great things of their Salvation, *Deut.* 6.6,7. *Thou ſhalt Talk of them, as thou Sitteſt in thine Houſe, and when thou Walkeſt by the way, and when thou Lyeſt down and when thou Riſeſt up.* Now Catechizing, is an Appoſite, Eaſy, and Compendious way, to Inſinuate and Inculcate Divine things; The want whereof, makes ſo many grown perſons, confuſed in their Knowledge, even of the Important Doctrines of *Faith* and *Repentance*, As

alſo of the Glorious Myſteries of the Mediatorial Office of our Lord Jeſus Chriſt ; *Viz.* His *Incarnation*, *Humiliation*, and *Exaltation*, with the Benefits redounding there-from, Repreſented to us in Symbols and Sacraments. Let this Duty then, be conſtantly attended by us, at certaine times every Week, ſo ſhall we find our Children, *&c.* To grow in *Knowledge*, as they grow in Years ; and may have ground to hope, that by the help of the *Spirit* of God, they ſhall alſo grow in *Grace*. I humbly Recommend, For Grown Perſons, The *Aſſemblies Catechiſm*, for young Children Dr. *Owens*, *Primer Catechiſm*, and for bringing them to a Familiarity, with the Words of the Sacred Text ; the *Scriptural Catechiſm*, lately ſet forth by the Reverend Mr. *Cotton Mather*, is of Excellent uſe.

4. A Fourth Duty, is **Reproof** *Of, and bearing full teſtimony Againſt, whatſoever we find in thoſe of our* Families, *Contrary to God and Godlineſs.* Now Reproof is the Orderly Application, of the Rule of God to them, to Convince them, wherein they have Tranſgreſſed it, and to bear Teſtimony againſt the Delinquence. Hence our *Severity*, ought to bear proportion to their *Iniquity* ; Otherwiſe it comes Short of Divine Acceptation : as in the Caſe of *Eli's Sons*, Their Tranſgreſſion was very *Great*, 1 *Sam.* 2. 22. Yet his Reproof was very *Mild*, ſavouring of too

too much Indulgence ; *Verſe* 23,24,25 ; And *Chap.* 3.13. We have Gods Teſtimony againſt his neglect, upon that account ; Becauſe *his Sons made themſelves* Vile, *and he Reſtrained them not.* The word in the *Hebrew* (*CAHAH*) ſignifies to bend the *Browes*, and wrinkle the *Forehead* with anger ; He did not ſeverely *Brow-beat* them fully teſtifying, againſt the Evil of their Wayes, and Heinouſneſs of their Sin in the Sight of God. (*i. e*) By Severely *Chiding* them as he was a *FATHER*, Depoſing them as he was *High-Prieſt*, and Puniſhing them Corporally as he was a *Judge.* So *Diodat*, *Annot*, *Belg. Piſc.*

And we muſt alwayes Remember, that overmuch Mildneſs in Reproving, reflects the guilt of the Tranſgreſſion, upon the Reproover ; When therefore any in our Families, Sin *Greatly*, and Heinouſly, Let us Reproove them *Sharply*, *and Effectually.*

5*ly*. And Laſtly. When other means failes, and we find an Obſtinate Perſiſting in Evil Practices, *We muſt add* **Correction** *to all the Reſt.* This is the Laſt Remedy, and though it is *Rough* and *Unpleaſant*, yet it is ſometimes *Neceſſary*, and *Profitable.* Thus the Wiſe man gives a Rule, Prov. 19. 18. *Chaſten thy Son while there is Hope, and let not thy Soul ſpare for his Crying.* Indeed it muſt be acknowledged, That as ſtrong Working Phyſick, muſt be *Skilfully Corrected* ;

So Chaſtiſements muſt be very *Prudently Managed*, by the Sober and Religious Houſholder, who is to diſpenſe them, according to the *Age*, *Temper*, *Inclination*, and *Diſpoſition*, of the Offender; whether it be Child or Servant. As alſo with due regard to the *Quality*, Circumſtances, and Aggravations, of the *Offence*, for which it is Adminiſtred.

Now although in Performing theſe *Family-Duties*, all Perſons in their Particular Stations are concerned, *Superiours*, to Injoyne and Practice them; *Inferiours*, to Attend on them, and Submit unto them; And *Equals* to Excite one another thereunto: Yet the main Streſs of all, lyes on the *Maſter*, or *Head* of the Family, as will Appear if we Conſider Three things;

1. *The Maſter of the Family*, is as it were *the SOUL of the Family*. He is the Correlate, of every Relation there, *Viz.* The **Husband**, of the *Wife*; The **Father** of the *Children*; The **Maſter** of the *Servants*; The **Governour** of all the *Governed*; He is the *Spring* of Motion, to all Perſons there; Every Child and Servant, acts By, From, and Under him, The Wife indeed mooves *By*, and *With*, but all others *From* and *Under* him; when they move aright. As the Soul gives Life and Motion, to the *Body-Natural*; So the Head of the Family, puts Vigor and Activity, into the *Body-OEconomical*; Hence *JOSHUA* in our Text, Moves Firſt, Reſolving that all the Reſt of his

his Family, ſhall Move and Engage along with him : *As for ME and my HOUSE, we will Serve the Lord.*

2. *The Maſter of the Family, hath an Eſpecial Betruſtment, with all the SOULS in the Family, and muſt* One Day *be Accountable* for them. Maſters of Families, do in a ſort ſuſtaine a Publick Capacity, and ſuch muſt give Account of the Perſons Committed unto their Charge : For they are not Betruſted only with the *Bodies* in their Families (although the Neglect of them were an unaccountable Tranſgreſſion) But alſo with their *SOULS*, and with them Eſpecially, as the moſt Excellent Conſtituent Parts of Man; Hence when another Perſon is added, to the Family, there is one *Soul* more, for whoſe Eternal Salvation, the Godly Houſholder is to be *Eminently* Concerned. The Children born in Our Families, are *Born unto God*, and a ſtrict account will one day be Required of us, what we have done *With*, and how we have diſcharged Duty *Unto* ; *GODS Children*, Ezek.16.20,21.---*Thou haſt Slaine MY Children* ; Theſe Children, God Committeth unto us for Education, He doth (To ſpeak with Reverence) Put them Out to us ; as *Pharaohs* Daughter did *Moſes*, to the Hebrew Woman *his Mother*, ſaying as She Did; Exod. 2. 9. *Take this Child, and Nurſe it for ME, &c.* Being therefore thus Committed *unto us*, Account concerning them may *Juſtly*, and will

will *Certainly*, be Required *Of us*, in the Great Day : When if it ſhall Appear, that by means of our Neglect of Duty they be miſſing; *Our Life* muſt go for *Theirs* ; Eſpecially, being ſo Solemnly Warned before-hand ; as he was in another caſe, (Kings 20. 43.)

3. *Inferiours are* Generally *Ordered in their Manners*, according to the *Practice* and *Example of their Superiours*. The *Poet* hath told us,

Regis ad Exemplum, Totus componitur Orbis.

As is the *Prince*, So is the *People*.

And we Commonly ſay, *Præcepta Docent, Exempla Movent*. Precepts do *Inſtruct*, but Examples do *Move*, and Excite.. Hence ſuch Maſters of Families, as give good Counſels, to their Children and Servants ; And at the ſame time Practice what is Clean contrary, will find by Wotul Experence that one Evil Example, will do more Hurt, than Ten good Precepts will Rectify and Amend. Indeed ſuch Maſters are like *Rowers*, who Look one way and Row another, ſpeak *Well* but do *Ill*, ſo that I may allude to what He ſaid in another caſe (Gen.27.22.) *The Voice is* Jacobs, *but the Hands are the Hands of* Eſau. And ſurely that Degeneracy in the Leaders of a *State*, which the Lord Complaines of ; hath a Proportionable influence *Upon*, and may properly be referred *Unto* ; the Leaders in *Families*, and there will certainly be like fatal

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Conſequence of Miſleading there; Iſa. 9. 16. *For the Leaders of this People, cauſe them to Err; Amd thoſe that are led by them, are Deſtoyed.*

DIRECTION. 2.

Labour to give every Duty, its *Proper* **Seaſon** *allowing* **Full** *time unto the Performance thereof.* What the Wiſe man ſaith, of *a Word ſpoken in* Seaſon; Prov. 15. 23. I may properly Apply, unto a Duty done in Seaſon, and ſay in like manner; *How good is it?* This puts a Beauty of Holyneſs, upon all other occaſions of the Family. And for Encouraging our *Care* and *Conſcience* herein, we may Conſider (1.) *This will make our Dutyes, ſo much the more* **Acceptable** *to GOD.* He is a God of Order, and doth all His works in the moſt Proper Seaſon, and Therefore *Expects*, and *Requires*, that we ſhould Endeavour to comply with His *Precept* and *Example*, therein. It is ſaid, Eccl. 3. 11. *He hath made every thing, Beautifull in His Time.* Hence then, the more *Seaſonable*, the more *Beautifull* things are, in the Sight of God and Man; But Neglect of the due Seaſon, for our Family Dutyes, introduceth many uncomfortable Diſorders, and Diſtractions in the other affaires of our Families, and we find our ſelves, *Taken in thoſe Evil Nets*, for *not Knowing our Time*;

(Eccl. 9.12.) To the Dishonnour of God, and our Profession of Godlyness; Conviceing us by our own Wofull Experience, of the truth of what the *Wise Man* Asserts, Eccl.8.6. *Because to Every Purpose, there is* **Time** *and* **Judgment**: *therefore the Misery of man is Great upon him* (*i. e.*) becauſe he hath not Underſtanding, to comply therewith.

(2.) *Our Conſcientious Care in this matter, will Convince* our Children and Servants, *that theſe Dutyes are of great* **Importance**, In that we are ſo much concerned, about the Ordering, and Timeing of them. It is very good, to *State* and *Keep*, a certaine *Hour of Prayer*, as that was at the Temple, when *Peter* and *John* Attended there Acts 3. 1. So if the Heads of Families, are carefully to attend, at the *Stated* Times (as near as Poſſible they Can) all others in the Family, will be under an *Awe* of ſuch a *Godly* Practice; and Remember that all Affaires, in which they are concerned; either within Doores, or without; muſt be diſpatched accordingly. And for Complyance with this Direction take theſe RULES.

RULE. I. Make every Occaſion (that Poſſibly may) **Give Way** *to the Time of Family Duties; and Suffer not them Ordinarily to give way to any thing.* It muſt be Acknowledged; that there are ſeveral Duties incumbent on Chriſtians,

ans, in their *Particular Callings*, beſides thoſe of their *General Calling*, but God allows time for *Both*, and it belongs to every ones *Care* and *Conſcience*, ſo to manage the *Former*, that they may not Enterfere with, or Obſtruct the *Latter* : Let then the Momentous Duties of our General Calling, have a Proper and Propotionable Time, all other buſineſs being *Forecaſted* and Modelled accordingly. The *Want of Care* herein, doth too too often *Obſtruct*, Relious Duties, Even in ſome of the Stricteſt Families.

RULE. II. Be ſure to **Begin** *with Religion,* **Early** *in the Morning.* This will have a Special Influence, upon the Orderly managment of All the Duties of the Day, both in our General and Particular calling. The *Poet* could ſay, *A Jove Principium &c.* Begin with God : And the *Sweet Pſalmiſt* of Iſrael pleads his *Earlineſs*, and *Earneſtneſs*, For acceptance in his Devotions, Pſal. 5. 3. *My Voice ſhalt Thou Hear in the* Morning O *Lord : in the* Morning *will I direct my Prayer unto Thee & will Look up.* It is Admirable to Obſerve, how Religion *Thrives*, in thoſe few *Perſons* and *Families* ; who make Conſcience, of Ea ly attending Family Duties. But on the Contrary ; where *Sloth* is *Indulged* in the Morning, Religious Duties are long *Deferred*, ſo that this Perſon comes *In*, or

the other Buſineſs *Calls* for Attendance, and the pretended Neceſſary delay of them, doth too often iſſue, in a *Sinful* and therefore *Shamefull*, Obſtruction or Omiſſion for that Day and Time.

RULE. III. Let all General Family Duties, be attended in ſuch Seaſonable manner, as that **Every Perſon** *of Underſtanding, and Capacity to Profit, may* **Without Faile** *be Preſent at them.* We ought not to let our Children or Servants, want a Meal for their Bodies; Oh! Let none of them Miſs of a *Chapter*, a *Prayer*, An *Exhortation* or *Counſel*, for their Precious and Immortal Souls. For if they do Perceive Us, not to be concerned, about their being Preſent at ſuch Duties; they may well imagine, the Attending of them is of *No Great Importance*, and the Neglect of them is of *No very Dangerous Conſequence.* And under thoſe Pernicious Miſapprehenſions, may be ready to harden themſelves in Sin, and to Perſiſt in Careleſs and Sinful Neglect of Duty; ſo as to hazzard the Utter Ruin and Deſtruction of their Souls for ever.

RULE. IV. And Laſtly. *Be not* **Over-tedious** *in Family-Duties.* I Confeſs, this is an Error on the Right hand, yet it is an Error; which ſome Profeſſors Do fall into: Now if we are Over-Tedious in Duties, it detracts from the

the Seaſonableneſs of them, hence a Duty begun in good Time, may be Unſeaſonably Ended by the Length of it. *God is in Heaven, and thou on Earth, therefore let thy Words be few,* (*i. e.*) *Humble, Senſible, Faithful,* and *Fervent*; I would not be thought, to Diſwade or Diſcourage Pious Souls, from enlarging their Prayers, when they want any *Special-Family-Mercies,* and would Jointly Apply themſelves to the Throne of Grace to obtain them: Or when they have received any *Family-Bleſſings,* and would Jointly return their Praiſes, and Thanſgivings for them; But it hath been obſerved, that the moſt *Pious* and *Zealous* Miniſters; have not been long in Family Duties, no nor yet in Publick Prayer on Ordinary Occaſions; giving this Reaſon, they were willing to Pray their Hearers Hearts *Into Heaven* (by a warmth of Holy Zeal and Fervency) but not by Tediouſneſs to Pray them *Out again.* Beſides the *Parts* of *Prayer* are not many, and the Petitions in the Lords Prayer, that *Moſt Excellent Platform,* are but Six, beſides the Preface and the Concluſion. Again the *Spirit* is never ſo willing as it ought to be; but when it is *Moſt willing, the Fleſh is Weak.* Finally, God is not moved by a Multitude of Words, he needs not *Information,* but hath Commanded us onely to be his *Remembrancers,* who hath graciouſly Commended, and Encouraged, Sincerity and Fervency; James 5. 16.

16. And by *Our* **Saviour** *Himself* ſeverely Reproved, and Condemned, Prolixity and *Vain Repetitions*, as a *Heatheniſh* Practice Matth. 6. 7.

DIRECTION. 3.

Labour we, to keep our Hearts Continually, in a **Gracious, Solemn,** *and* **Holy Frame** *to Serve God.* Let us Carry with us, ſuch a Frame of Heart into our Particular Callings; Let All our Motions both *Natural* and *Civil*, as well as *Religious*, have a *Vein* of Grace, and Straine of Holineſs, Obſervable in them. Let it be our Conſtant Care and Endeavour, *Whatſoever* we *Do, to Do it to the Praiſe and Glory of God* 1. Cor. 10. 31. (*i. e.*) So to demean our ſelves, that our whole Courſe and Carriage, may Demonſtrate us, to be fully Reſolved, to *Serve* and *Glorify* the Lord. Hence let all *our* **Speeches** *be with* **Grace,** Col. 4. 6. (*i. e.*) Accented with Sobriety and Gravity, to that degree as may Adminiſter Grace to the Hearers, Ephe. 4. 29. (i. e.) *Manifeſting* the Exercile of Grace, in him that ſpeaks; and *Stirring up the* Exerciſe of Grace in them that Hear. As for our **Actions** Let them be *Commendable* and *Exemplary*, ſo as we may turn even **Civil** *Actions* the Affaires of our Particular Callings, to *Good account*; in the Sight of God.

God. The Wiſe Man tells us Prov. 21. 4. *The Plowing of the Wicked is Sin.* (*i. e.*) becauſe he attends it with an, Evil Frame of heart; Not from a *Good Principle*, nor yet for a *Right end.* Hence *Contrariorum Contraria Conſequentia.* The Plowing, Sowing, Tradeing, and Merchandize, of the Godly man is Good, becauſe he aimes at the *Glory* of GOD in **All**; Once more, Let our **Geſtures** and the Whole Courſe of our Behaviour in our Families, be ſuch as may *Adorn the Doctrine of God our Saviour*, Titus. 2. 10. (It is ſpoken there, of *Servants* but it is the Duty of *Maſters* alſo) (*i. e.*) ſo as may be an *Honnour* to the Religion we profeſs; This we ſee in David If he will *Walk in his Houſe* with a *perfect Heart*, he muſt behave himſelf *Wiſely in a perfect Way*; Pſal. 101. 2. Accordingly, thus to Engage our ſelves Dilligently to *Obſerve* and Do, all His Commandments, will Entitle us to *All Manner of Bleſſings*; Deut. 28. 1. 2. *&c.*

DIRECTION. 4.

Let us be Often **Trying, Proving,** *and* **Examining**; *how Religion Growes, and Flouriſhes in our Families*; By This Practice, we ſhall come to know what Fruit there is, of our *Care, Pains,* and *Prayers*; If upon Tryal we find

find they do grow in the Knowledg of **God**, **Christ**, and the things of **Eternal Salvation**; this will be Exceeding Pleasing unto **Us**: If we find Other-wise, we must be deeply *Humbled* Under it, Heartily *Lament* Over it, and Earnestly *Pray*, to Him that is the Author of all success, in the most Pious Endeavours, That It may be otherwise for the Time to Come. The *Wise Man* directs Prov. 27.23. *Be deligent to Know the State of thy Flock &c.* Every mans Family, is his *Peculiar Flock*; over which he hath a Special *Charge*, and of which he must render an *Awful Account* in the Day of the Lord: Surely then he ought to be greatly Concerned, to Understand how Religion Thrives among them, that it may *Be* well with them Now; and *Go* well with them in **That Day.**

DIRECTION. 5.

Would we Serve the Lord *Daily*, and *Sincerely*, in our Families; *Let us make one* Resolution *about the Sanctifying GODS* **Holy Day.** We shall never Serve the Lord as we ought, on the *Week Dayes*, if we do not *Resolve* Strickly to keep, and Hallow the *LORDS Day.* The Great Law-giver, hath put a **Remember** upon it, let us be sure not to Forget it. **Know** that Religion will *Flourish* or *Languish*, as we Do, or do not, Keep Holy the Lords

Lords Day. Now because it is a Rest from Labour, our Children and Servants, are very apt to Indulge themselves in Evil Courses, when out of our Sight and Hearing ; Let US and All in our Families Read with *Observation*, and *Reverence*, Isai. 58. 13,14. *If thou keep thy* **Foot** *from My* **Sabbath**, *from doing thy Work on Mine Holy Day &c.* And let us Endeavour, Conscientiously to Practice, what is there Solemnly Enjoyned ; That we may Sanctify Gods Holy Day, by a *Due* and Seasonable *Preparation* For it, By a faithful *Attending* all Kind of *Duties* In it ; Publick, Private, Secret. And by *Meditateing* upon what we have heard, and Taking Account of Particular Persons in our Families, what they *Remember*, that We and They, may Live in the *Practice* thereof continually. Here then, I would Humbly Offer one Word of Advice, Let none of Gods *Holy Time* be lost, in our Families, by our Controverting between the Differing Opinions, about the Time when the Sabbath Begins ; But whether we apprehend the Day to begin at the Evening before ; as some Learned and Pious do *Believe* ; Or *At* or *Towards* Morning, as others Equally Pious and Learned do *Judge* and Practice ; Let us Make sure, that there be as much time Expended in Religious Exercises, Publick, Private, Secret, as we allow to our Daily-Secular-Affaires : even a full Proportion of a Seventh part of time ;

as *ALL* in general do Conclude. I am very Senſible Religion hath Suffered much amongſt us, by Our different Sentiments in this matter; Oh! Let it not be ſo in our Families; But *In a word*, for our Encouragment, Let us be Faithfull to Keep Gods Holy Day, Honnouring *It*, and Him *In it*, as He Requires of us: And we may be Aſſured, He will make us Proſperous in the Week Dayes; So that We and Ours, ſhall *Ride on the High Places of the Earth*, and *be Fed with the Heritage of* Jacob; *For the Mouth of the LORD hath Spoken it.*

DIRECTION. 6.

Let us *be Careful, to Diſcharge Duty unto our Children, in Every Reſpect, ſo ſoon as they are* **Capable**, *and have* **Underſtanding** *to Attend us therein.* The Reaſon why many Children in our Families, Serve the Lord no more, when they are grown up; but rather Addict themſelves, to the Service of *Satan*, *Sin*, and *Senſuallity*, is in great meaſure, to be Attributed unto their Parents Neglect of Duty towards them, in their Minority. For although there is a *Corrupt Nature* in Every Child, in its Infancy: Yea *From the very Birth, they Go Aſtray Speaking Lyes* (Pſal. 58. 3.) Yet Care and Education will much Prevail, to keep under that Corrupt Principle, and Promote better Inclinations in them. Care and Government, will *Tame* the Wildeſt Creatures; ſuch as have the moſt

Savage

Savage natures, may be rendred Familiar to us if handled whil'ſt they are Young; Even ſuch as after-wards become *Utterly Unreduceable* to our Subjection. Particularly then,

Firſt. *Begin to* **Inſtruct** *them betimes.* Endeavour to Seaſon them in their very Infancy, with Savoury Principles, both of Morallity and Religion, that they may as it were Suck them in with their Mothers Milk; You know not what Influence your Godly Dictates and Directions, may have upon them for many Years after, when they are grown up *Into* the World, and we are gone *Out* of it; Teach them to *READ*, and as ſoon as you can Poſſible, accuſtome them to Read the Holy Scriptures, *Which are Able to make them Wiſe unto Salvation.* 2 Tim.3.15. Thus may they come to *Remember their Creator, in the Dayes of their Youth* (Eccl.12.1.) And to Know Him, *Whom to Know is Life Eternal.* And the more *Early*, the more *Honourable*: both in the Sight of God and Good men. *Early Inſtruction* is of *Laſting Impreſſion*; The *Poet* could ſay, *Quo ſemel eſt imbuta recens Servabit Odorem; Teſta diu -------- Horat.* A Cask will long retain the Scent, of that wherewith it is firſt Seaſoned; And a Better man than he, by Inſpiration of the Holy Ghoſt, declares unto us, Prov. 22. 6. *Train up a Child, in the Way that he ſhould GO*: and we find it True by Wofull Experience, if he be Trained in a *Way*

in which he ſhould *Not* go, *when he is Old he will not Depart from it.*

Secondly. *Begin to* **Correct** *them betimes*; Bear Early Teſtimony againſt the *Beginnings* of Sin. We ſhould not Permit, much leſs Countenance, the leaſt Appearance of Evil, in our Children; *Sin* in their *Natures*, is like a *Deadly Plague*; We ſhould *Venienti Morbo occurrere*, Take the Diſeaſe in Time, and Nip the very buddings of Original Corruption; In no Wiſe pleaſing our Selves *With*, but ſeverely Teſtifying *Againſt*, the Vain and Sinful *Speeches*, and *Actions* of Our Children, not Indulging *Of* Them or Dallying *With* Them, in the leaſt Violations of Gods Holy Commands in their very Childhood; for if we do, we ſhall find By woful Experience, they will not only *Dally with*, but *Deſpiſe* our Commands, when they are grown up. David's *Indulgence*, to his Son *Adonijah* from his Youth upward; brought himſelf to **Sorrow**, and the Young man to **Ruin**; 1 King. 1. 6. *And his Father had not Diſpleaſed him at any Time, in ſaying Why haſt thou done ſo, &c.* The fatal Conſequences whereof, are Repreſented to us in the following part of *That Chapter*, Viz. The *Rebellion*, and *Deſtruction* of Adonijah.

Laſtly. *DIRECTION.* 7.

Let us *Conſcientiouſly Endeavour, to keep our Families* **Clear**, *of ſuch as we find to be* **Obſtinately Reſolved**, *not to Joine with Us in Serving of the Lord.* We ſhould be very Care-

full, not to Admit any into our Service, as near as we Can, who are not willing to Serve the Lord with us: when we would *Sye out* one to Serve us; We ſhould as *David* did, *Look amongſt the Faithful in the Land* (*i. e.*) Such as will walk with us in a *Perfect Way*; That *they may Serve us*, Pſal. 101. 6. But if when *ALL* is done, we are miſtaken, and have Unawares Admitted ſuch into our Service, as are Unreduceable to Religious Order and Government; We ought to take the Firſt Opportunity, to rid our Hands and Families of them, as *David* alſo did: Verſe 7. *He that Worketh Deceit, ſhall not dwell within my Houſe: he that telleth Lyes, ſhall not Tarry in my Sight.* Let not Lucre and Covetouſneſs, Betray us to take ſuch *Into*, or keep them *In* our Families, as will either divert us *From*, or Interrupt us *In*, our Conſcientious Serving of the Lord. But let us Mourn over, what cannot be Prevented in that Reſpect.

So much for the *DIRECTIONS*.

By way of *MOTIVE* then, unto theſe Duties, briefly,

Let us *CONSIDER*. *I. The Service of the LORD is the moſt* Excellent Service, *In which any Perſon can be Employed.* It is an *Happineſs*, A *Priviledg*, A *Dignity*, to Serve the Lord. What the Pſalmiſt ſaith of the Precepts of the Word, I may ſay in this Caſe (Pſal. 19. 11.) *In the Performance thereof, there is great Re-*

ward; God is our *Maſter in Heaven*, Eph. 6. 9. And His Glorious Properties, are engaged to *Direct*, *Aſſiſt*, and *Uphold* His Servants; There is *Honour* in Serving the Lord, As they that ſerve great Princes, are honourable for Their ſakes; So Our Lord Jeſus ſaith, *If any man Serve ME, Him will MY Father Honnour*; Joh. 12. 26. Beſides there is True Happineſs, in Serving the Lord; what the Queen of *Sheba* ſaid of the *ſervants of Solomon*, is much more true of thoſe who Serve Him, who is *Greater then Solomon*; 1 King. 10. 8. *Happy are thy men, and Happy are theſe thy Servants, who ſtand Continually before Thee; and hear Thy Wiſdome.* So *Great*, ſo *Good*, and *Gracious*, is the God whom we Serve. Again, This *LORD* and *Maſter*, gives the moſt *Excellent wages*; ſuch as Serve the Lord, they Do not, they *Shall not*, *Serve Him for nought*; Job 1. 9. But ſhall find by Experience, That *To Him that worketh Righteouſneſs, ſhall be a Sure Reward*; Prov. 11. 18. All manner of Bleſſings in this Life, are Promiſed to Faithfull Serving the Lord; Deut. 28. 2. *&c.* And not only ſo, but this *Practical Godlyneſs*, hath the *Promiſe of the Life that is to Come.* 1 Tim. 4. 8. The Tranſcendent Excellency, of which Rewards, are Repreſented unto us by the moſt Illuſtrious Metaphors, *Viz.* Of a *Kingdom*; Luke. 22. 29. A *Throne* Rev. 3. 21.

3. 21. A *Crown of Life*; Rev. 2. 10. A *Crown of Righteouſneſs*; 2 Tim 4. 8. A *Crown of Glory that fadeth not away*; 1 Pet. 5. 4. And In a word, *Eye hath not ſeen, nor ear heard, neither hath entred into the heart of man to Conceive, what God hath Prepared for thoſe that Love Him* and *Serve* Him, 1 Cor. 2. 9. *This, This,* is the **Portion** of him that Faithfully Serves the Lord: and the **Heritage,** Appointed unto him of God.

CONSIDER. II. The **Miſerable Condition,** *of ſuch Maſters and Families, as do not Serve the Lord.* They are the Objects of Divine Fury. The Inſpired Penmen of the Holy Scriptures, have by the Holy Ghoſt; uttered direful Imprecations, That Divine Wrath might not onely be *Dropped,* but *Poured down, upon thoſe that Call not on the Name of the Lord* (*i.e.*) Such as Live in the Total Neglect, of Family Worſhip and Religion; *Jer.* 10. 25. A Family which do not Serve and Worſhip the Lord, is an *Heatheniſh Family*; And is therefore Expoſed to the Wrath and Curſe, of the Infinite and Eternal God. Conſider this, Ye that *Forget your Maker,* and from time to time Neglect His Worſhip and Service in your Families, *Leſt He Tear you in Pieces, and there be none to Deliver.*

CONSIDER. III. If any of thoſe that make the faireſt Profeſſion, can allow themſelves in the Neglect or Slighty Performance of Family Duties, they have

great

great Reaſon to queſtion the Truth *of their* Profeſſion. It is one thing to *Fall* Into, or to be *Forced* Unto, a Neglect of Duty; and another thing to *Allow* our ſelves in that Neglect. The beſt of all, may Caſually be Interrupted or hindred, but it is their grief. To allow the Omiſſion of Known Duty; or Commiſſion of Known Sin; Shews that Perſon to be under the Power of ſome Luſt, which layes a Wound at the very Root and Foundation, of their Profeſſion of Religion. Now the moſt diſtinguiſhing ſignes, of a Sincere Profeſſion, are taken from a Spiritual and Fervent Performance, of Private Duties; Hence a man is not to Judge of himſelf or others, by the ſhew that he or they make, of Zeal and Devotion, in the Church, Town, or Company of Godly men: But by his or their Care, and Conſcience; Zeal, and Fervency; in the *Private, Secret,* and moſt retired Duties, of Practical Godlineſs. It is oftentimes ſaid, and that too truly, that Some men are *Saints abroad, & Devils at home.* Amongſt thoſe that Countenance Religion, they can look as Demure, and ſpeak as Fair as the beſt; but obſerve them at home, and they are guilty of many Sinful, and Shameful Neglects, of Family Worſhip and Religion. Surely ſuch may Juſtly fear, that God will one day Write upon their whole Profeſſion: *TEKEL thou art weighed in the ballance, and art found wanting.*

CON-

CONSIDER IV. The **Sincerity of our Love** *to our Families and every Perſon under our Charge is beſt Approved by our Care of their SOULS.* It is the Property of *True Love* to Endeavour the *Beſt Good* of the Object. Now a Natural Affection may move us to take care of the *Bodies* of our Children, Our own Worldly intereſt may Excite us to take care of the Bodies of our Servants, that they may Serve us the better; but it is onely a *True Chriſtian-Love* that will Engage us to Concern our ſelves about their *Souls*. The *Soul* of man is the *Better Part*, and Love of that is the *Beſt of Love*. Hence thoſe Duties of Religion which do in a ſpecial Manner tend to the good of *SOULS* are of the Higheſt concernment: For our Saviour Himſelf ſaith, *What will it Profit a man, if he ſhould Gain the whole World, and Looſe his own SOUL: or What ſhall a man give in Exchange for his SOUL.* Matt. 16.26.

CONSIDER. V. Our Faithful and Diligent Serving the LORD, In *and* With *our Families; will Influence thoſe about us to be* **Diligent & Induſtrious** *in Serving of Us.* If we are Conſcientious, in Serving our *Maſter in Heaven*; it will oblige them to be Circumſpect in Serving Us, who are our *Servants on Earth*. Sanctification is the Renewal of the *Image* of God, and that layes an Awe *Upon*, and Challenges a Reverence *From*, thoſe about us; ſo that *Godly* Perſons will Serve us out of Conſcience; becauſe they Serve God in Serv-

ing of us; *Ungodly* Persons, will be under special Awe of Religion and Godliness; though not meerly out of Conscience, yet from Unavoidable Conviction, which ever accompanies the Power of Godliness: So that *Falling down, they will* and Must *acknowledge that God is in you of a Truth.* 1 Cor. 14.25. And therefore that *Reverence*, and Service is due unto you.

CONSIDER. VI. The Faithful Discharge of these Duties, will make our Families seem Like **Little Churches**. A Church of the Lord Jesus Christ, is a Number of *Saints*, that are engaged and *Resolved*; to perform *Duties*, and Celebrate *Ordinances* together. Where therefore, a Family doth Constantly, and Carefully, attend all manner of Religious Duties, belonging thereunto: There is a Resemblance of an *Holy* and *Church*-Communion, hence we read of a *CHURCH which is in their House*, 1 Cor. 16.19.

CONSIDER. VII. A Family, which Live in the Total Neglect of Religious Duties, is a meer **Nursery of Satan**, *and* **Cage** *of Unclean Birds.* Because there *GOD* is Dishonoured; His *Name* Blasphemed; His *Worship* Neglected; and *Sin* Committed, without Controule; Insomuch that *SATAN* hath *Therein* and *Thereby Dominion* over them; Hence those *Spriggs*, which are Transplanted out of such a *Nursery*; into the Orchard of the Common-Wealth, cannot bring forth any, but *Sowre* and Unsavoury fruit, which will be *Rejected* of

GOD,

GOD, being *nigh unto Curſing, whoſe End is to be Burned*, Heb. 6.8.

CONSIDER. VIII. *The Foundation of a whole People or Kingdoms* **Reformation**, *or* **Defection, Religion**, *or* **Rebellion**, *is laid in Families.* Families are the Conſtituent Parts of Nations, and Kingdoms; hence as Families are *Well* or *Ill Diſciplined*, ſo will the whole be *Well* Diſpoſed, or *Ill Inclined.* Ataxy and Diſorder Here, the Lord threatens to Puniſh His Own People for; Iſai. 3. 5. *The Child Riſeth up againſt the Antient*, and that ſeems to be the Reaſon of what follows, *Viz. The Baſe behaves himſelf* Unbecomingly *Againſt the Honourable.* And as for our ſelves, we need not wonder at the Diſſorders that happen in the *State*; when we obſerve the Neglects that are among us in reſpect of *Family-Government.* For whereas, the *Fifth* Commandment Requires us; to Honour and Reverence our Parents, both in *Word* and *Geſture*, ſome Profeſſors amongſt us, ſeem to make Conſcience not to Expect or Challeng it from their Children, either in *Word* or *Geſture*, being ready to account it a *Sin* ſo to do; As that which Chriſtian Parents *Ought not*, or at leaſt *Need not* be concerned about. But it is certainly a *Truth* that ſuch as carry themſelves *Ill* in the *Family*, will not be likely to Demean themſelves *Well* in the *Common-Wealth.*

CONSIDER. IX. *The Remembrance of our Conſcientious Endeavour, to Serve the Lord in and with*

our Families, will be **Living Comfort** *to us in a* **Dying Hour.** Friends, the Time is Coming; yea and haſteneth a pace, in which we muſt be Separated from our Families, and Every Particular Perſon in them; *Viz.* Either by our being *Taken* from *them*, or they from *Us*: and then the Place that knew us here, ſhall know us again no more. Now the Hours of near approaching Death, are filled up, with many *Cares*, and *Fears*, about our Children and Relations which we are are to leave behind us: Surely, Then the Witneſs of a good Conſcience, That we have Endeavoured with *David*, to *Walk in our Houſes with a* **Perfect** *Heart*: And with *Abraham*, *to* **Teach** *our Children and Houſhold*; in a Godly manner: will be unto us the Beſt Cordial in the Whole World. If then we can Plead with the Lord, as *Hezekiah* did; Iſa. 38.2. *Remember O Lord, How I have Walked before Thee in Truth*; - *and done that which is Right in Thy Sight.* (*i. e.*) Filled up every Relation I Suſtained, with a Conſcientious Diſcharge of Duty therein: And accordingly have Reaſon to Believe, that we are Juſt going, to Receive a Bleſſed Reward: we may even under our Sharpeſt Conflicts, with the *King of Terrors*; Rejoyce *with Joy unſpeakable and Full of Glory.* On the other hand; if any in our Families, are by Death removing *From Us*, and it is a *Dying Hour* with *Them*; we ſhall be able with Humble Subjection of Spirit, to Reſigne them up to that God, to whom we have ſo often Recommended them, by our

Fervent Prayers; having Reaſon in our Mourning to *Hope* and *Believe*, that God will anſwer the Sincere deſires of our Souls, on their behalf, and Receive them into *His Armes of Everlaſting Mercy.* 1 Theſ. 4. 13. How Quietly, How Comfortably; may we bear a Separation from them *Now*; in hopes of a Joyful Meeting with them *In the DAY of the LORD*; which will never more Admit of any Separation.

CONSIDER. X. And Laſtly. *What* **Shame,** *and* **Confuſion of Face** *will Cover us, when we ſhall meet our Children and Servants, before the Great Judge of the Quick and the Dead, if we ſhall Then and There, be accuſed by them, that they loſt their SOULS, by means of our Neglect of Duty towards them! It is Appointed unto Men once to Dy*; as in Heb. 9. 27. Then all We and all Ours, *Muſt Appear before the Judgment Seat o Chriſt*; 2 Cor. 5. 10. And Oh! What will then *Become* of us? What ſhall we *Say* for our ſelves? What Horrours will *Seize* upon us? How will the *Joints of our Loins be Looſed*, and Our *Knees ſmite one againſt another*? If this or that Child or Servant, ſhall before that Great Tribunal, Teſtify againſt us and ſay; Lord, there is my *Father* or *Maſter*, I never heard him *Pray* in all my Life; he never *Inſtructed* me in the great Concerns of my Soul, and Salvation; nor *Diſcharged* any part of his Duty towards me; and now I am undone for ever. And further, if as an Aggravation, any Servant of ours ſhould have

reaſon to alledg and ſay, Lord, I was *Born of Religious Parents*, who made it their buſineſs, to Seaſon my young and tender years, with the Nurture and Admonition of the Lord; who Carefully, and Faithfully, *Exhorted* and *Exampled* me in the Great and Important Duties, of Religion and Godlineſs, whereby according to my Age and Capacity, I had ſome *Light* and Influence of *Divine Truth* upon my heart; and through the Common workings of the Spirit; I felt ſome *Convictions* of Sin, and had ſome *Meaſure of Love* To, and Deſires After, the things of God; But being caſt into *This* mans Family, to Serve ſome years with him, through his *Sinful* Examples, and *Shameful* Neglects of Duty, both to *GOD* and *Me*; my *Convictions* weakened, *Corruption* Strengthened, the *Spirit withdrew* His Striveings with me, and I became at length, hardened *In* Sin, and *From the Fear of God*, to the Utter undoing of my Precious and Immortal Soul. How will the Torments of *Hell*, Rack the Soul and Conſcience of ſuch a *Father* or *Maſter*! How will they be a Thouſand times more afraid, before the Great Judge, then *Haman* was, before the Great *Ahaſuerus*, when he perceived, that *Evil was determined againſt him*, as to his Bodily Life; How will they Wiſh that thy might Shrivle and Vaniſh away into Nothing? That they might be *Metamorphoſed* or Changed, into the moſt *Venomous* Serpent, the moſt *Loathſome* Toad; yea into A *Stock*, A *Stone*, or any ſort of being, that is deſtitute of a Rational and Immortal Soul. But be-

cauſe theſe things are Impoſſible to be accompliſhed for ever: How will they Joyn with thoſe *Kings* of the Earth and *Great Men*, *Rich Men*, *Chief Captaines*, and *Mighty Men*, *&c.* (who had been Occaſions of the loſs of Souls under their Charge, by evil Examples, and neglect of Duty towards them) In their *Fearful* Clamours, and yet *Fruitleſs* Cryes, when they ſhall ſay, *Rev.* 6.16.---*To the Mountains, and Rocks, fall on us, & hide us, from the Face of Him that Sitteth on the Throne, & from the Wrath of the Lamb*--- Let all Maſters of Families, Seriouſly Conſider theſe things; before it is too Late, that they may be Forewarned, to Flee from the Wrath to come.

USE. II.

Let it be for LAMENTATION, *to us all before the Lord, in* two Branches.

1. *That there are amongſt us, ſo many* **Ungodly** *and* **Irreligious Houſholders**, *who live in the* **Total Neglect** *of all theſe Religious Family Duties.* The Firſt Planters of this Country, were a Generation of Pious Souls, who came into this Land, on Purpoſe to **Serve** *GOD*, and Worſhip Him in the *Purity* of his Ordinances; Adorning their Profeſſion, with all *Holy Converſation*, in the diſcharge of the moſt *Private* and *Secret*, as well as the moſt Publick Duties, of Practical Godlineſs: Then Every Family, was as it were a *Beth-el* a Houſe of God, where the Name of God was called upon Daily; and his Worſhip Celebrated *Conſtantly*

ſtantly, and *Conſcientiouſly* ; But ſince That Generation is gone off the Stage, they have Finiſhed their Courſe, *Done their Work* in their Day, according to the Will of God, and are *Fal'n Aſleep in Jeſus* ; How juſtly may the Lord Upbraid us, As He did his People of Old ; Jer. 2. 21. *Yet I had Planted thee a Noble Vine, wholly a right ſeed, how then art thou turned into the* **Degenerate Plant**, *of a* **Strange** *Vine unto me.* Hence then it may Sadly, and yet Too truly be ſaid, that there is *Riſen* and Riſeing, *Another Generation, which Know not the Lord* ; *nor the Works which He hath Done.* Now that ever there ſhould be Families, yea *Many* Families in **New-England** ; a Land of *Light*, and Famous for *Religion* ; Yea and in the Chief Places thereof, which are without the Practice of Religious Duties in them ; this is matter of Great Grief, to all Serious and Pious Obſervers ; But Oh ! Wo and Alas for us, The **Blindneſs** ; **Ignorance**, and **Atheiſm**, that abounds in the Remoter Plantations, for the moſt part ; by reaſon of the Total Neglect, of Religious-Family-Worſhip ; Theſe Do certainly Provoke the Lord, to *Pour out His Fury* upon thoſe Heatheniſh *Families, which call not upon His Name*, Jer. 10. 25. Have we not then, great Reaſon to conclude, with the Wiſe man ; Eccl. 9. 18. That *One*, a *Few*, much more *Many* ſuch *Sinners deſtroy much Good*, and procure much *Evil*, *Suffering* and *Calamity*, to the Place and People amongſt whom they Live. This is *For a Lamentation*, and it ſhall be *For a Lamentation.* 2.

2. Let us humbly and heartily *Lament* and *Bewaile*, the **Omiſſions**, & **Interruptions** *in our Family-Duties*, of which even the *Strickteſt Profeſſors* amongſt us, are *too often Guilty*. Who can ſay he is clean In this matter ? So as never to turn aſide, by Occaſional Omiſſions, or Perfunctory Performance of theſe Duties : Are there not many Children and Servants in Profeſſors (yea and (Alas for us) in Church-Members) Families ; of *Twelve*, *Fourteen*, or *Sixteen*, *Years of Age*, who (To my great Grief I have Obſerved) can Read *Little*, and Underſtand *Leſs*, of the Holy Scriptures : Are *Strangers* to Catechetical Inſtructions ; And hence *Are* ; and cannot but *Be* ; moſt Shamefully, and Unaccountably Ignorant, of thoſe Fundamental Principles, of Chriſtian-Religion, which are Indiſpenſibly Neceſſary to be known, in order to the Salvation of their Immortal Souls. How juſtly then, may we fear, that the *Controverſy* of the *Great GOD*, with the People of this Land, at This Time, in thoſe many Afflictions that are upon us ; Is for the *Degeneracy* of Profeſſors, and the *Unbecoming* Carriage of thoſe that are in Viſible Covenant ; For the *Provoking of His Sons & Daughters* ; and the Prophaneneſs, of Our *Sons*, and *Daughters* : Occaſioned by too much Indulgence of Parents, and too Great Neglect of Family-Duty and Inſtruction : In and by which they ſhould from their *Infancy*, be devoted to God, and His Service in their Day and Generation. Hence Juſtly hath

the Holy God, Permitted Satan, to Endeavour the Forcing, and Affrighting ſome of the Children of our People, in to *Subjection* To him, and Covenant With him; becauſe Parents have not ſo Conſcientiouſly as they ought, by Fervent Prayers, and Diligent diſcharge of every Duty to them, given them up to God in a way of *Subjection to the Lord Jeſus Chriſt*, by a Covenant never to be broken or forgotten; Here alſo is to be lamented the *Unconſtancy*, of ſome Viſible Profeſſors; in Performing that moſt Important Duty of **Family-Prayer**, ſome attending it but *Few Times* in a Week, others but *Once* in a Day; or it may be when the *Thunder* of Gods Power ſtartleth them, and Awakeneth their Conſciences: Or when ſome *Heavy Affliction* is upon them or theirs: Sure theſe are but *Nominally*, and not *Really* Chriſtians; When therefore, we that deſire to Approve our ſelves *Upright* with God, are (Contrary to our *Gracious* and holy Diſpoſition) forced to *Interruptions* of our Daily Courſe, of Family-Duties in *Any degree*, Let it be for a Lamentation to us, and let us with all dilligence Endeavour to Sue out our Pardon by Jeſus Chriſt; that through Him, we may be at *Peace* with GOD, and be found *Of Him* in **That Day**, *without Spot and Blameleſs*.

USE. *III.*

The Third and Laſt Uſe is of CAUTION, againſt thoſe things that would hinder us, in the Fulfilling of our Holy Reſolutions to Serve the *LORD*.

1. Take

1. Take heed *of* **Worldly-Mindedneſs**. Watch againſt an Eager and Earneſt Deſire, to get *Great* things in the World. The Neglect of Religious Duties in our Families are ſome of thoſe *Snares*, and Soul-*drowning* and undoing Luſts; unto which they that **Will be Rich**, whatſoever comes on it are Miſerably Expoſed; 1 Tim.6.9. And we are told, 1 Joh.2.15.--*If any man Love the World the Love of the Father is not in him.* And without *Love*, all our Service of God is of no Value. Yea a *Greater* than the Apoſtle *John* tells us, Mat.6.24. *Yee cannot Serve God and Mammon*; He that indulges a fixed Worldly Principle in him, ſhall Certainly find, that the moſt *Important* Duties, of Family-Worſhip, will be either *Neglected*, or *Shuffled* over, if any Worldly Affaires Enterfere, or ſtand in Competition with them. For *The Love of Money* (*i. e.*) of Worldly Wealth and Riches, is *The Root of all Evil*, and thoſe that Covet after it (*i. e.*) ſet their Heart upon it, ſo as to Neglect their Duties to God, either Publick or Private, will find themſelves *Pierced* through with *Many Sorrows*; 1 Tim.6.10. In the Name and Words then, of our Lord Jeſus Chriſt, Luke 12.15.--*Take heed & beware of Covetouſneſs.*

2. Let us Take heed, *of Suffering Our Authority to be* **Diſputed**, *or* **Trampled** *upon, by any of Our Children or Servants.* If we do not maintain, the *Vigour* of Family-Government to the utmoſt; Religious Duties, are ſo much againſt the *Graine* of Natural Corruption, that we ſhall not be able to Comply

with our own Reſolutions, to Serve the Lord: becauſe this *Child* and the other *Servant*, will *Neglect*, *Diſpute* againſt, and at laſt *Deſpiſe* to be *Counſelled*, *Catechized*, and *Inſtructed*, much more to be Rebuked or *Corrected*, for the greateſt miſcarriages. Maintain we then, a Civil Order and *Decorum*, by Vigorous Excerciſe of Family-*Diſcipline*, to every one in their Places and Relations, This will make way for their Ready Compliance, with Family-Religious Duties; Whereas Remiſneſs herein, will Introduce *Confuſion*, *Rebellion*, *Diſſobedience*, to God and Man; Yea and *Every Evil Work*.

3. Let us Take heed *of Reſolving* **In our own Strength**. If we would have our Reſolutions *Sincere*, *Firm*, and *Laſting*, Let us Implore the Guidance and Direction of the *Spirit* of God, in *Makeing* of them and depend upon His Influence and Aſſiſtance, for the *Keeping* of them, For we may be aſſured, that if we make never ſo *Many* Reſolutions, and thoſe never ſo *Firm* in our own Strength, we ſhall find by *Woful* Experience, that they are but like the *Goodneſs* of *Ephraim* and *Judah*, which is by the Prophet in *Hoſ.* 6. 4. Compared to a *Morning Cloud*, and an *Early Dew* which Suddenly and Inſenſibly *Paſſeth away*.

4. And Laſtly, Take heed *of giving way to* **Scruples** *About*, *or* **Objections** *Againſt*, *any kind of Family-Duties*. This is the ready way, to bring them out of *Reſpect* with Us; and to betray us to *Neglect* of Them. Now the Excuſes and *Objections*, which

which are Commonly made, about *Prayer*, and other Family-Worſhip; are reduceable to *Three* heads.

Obj. 1. Some are ready to ſay, *I would Perform theſe Duties* in my Family, *but I want Expreſſion*: I cannot *Expreſs* my ſelf in a *Suitable manner*, to Pray with, or to Inſtruct others.

Anſ. 1. *Mayſt thou not juſtly Blame, thy* **Former Neglect**, for thy Preſent *Inability*, to perform theſe Duties? We ſay *Uſe Leggs and have Leggs*; and God ſayes He *Will give Grace to the Humble*; 1 Pet. 5. 5. Yea and His *Holy Spirit to thoſe that ask Him*. Luk. 11. 13. (*i. e.*) The Gifts and Graces of His Spirit, to thoſe that are waiteing upon Him for it in a way of Duty; be deeply humbled, for *Paſt* Neglects; and let want of *Utterance*, be no longer any *Hinderance*.

2. *Get Suitable* **Impreſſions**, *and that will help unto proper Expreſſions*. Be we under a *Deep* and Humble ſenſe, of the *Need*, that We and all Ours ſtand in, of *Pardoning Mercy*, and Purging Grace, Of *Juſtification*, from the Guilt of Sin, by the Imputation of Chriſts Righteouſneſs *To* Us: Of *Sanctification* from the Pollution of Sin, by the Implantation of that Righteouſneſs *In* Us: Be we under *Senſible Impreſſions*, that there is Enough in Chriſt, to ſupply all our Soul Neceſſities; even *All Fulneſs*. Col. 1. 19. And that it is Promiſed, that we ſhall *Receive* thereof *Grace for Grace*, Joh. 1. 16. *As need Requires*, Heb. 4. 16. And as *Need will make the Naked man to Run*; So ſenſe thereof, will make

the *Needy-Soul*, able to Expreſs himſelf ſo as may obtain *Audience*, *Acceptance*, and *Anſwer*, from that God, who never accounts Himſelf better Served in Prayer; than when the *Spirit* helpeth a Sincere Soul, to *Addreſs* Him: *Cum Suſpirijs Inenarrabilibus*; with *Groanings which cannot be Uttered*. Rom.8.26.

3. **Do** *as well as you* **Can**, and improve all Advantages to do better. Up and be doing, manifeſt a willing mind, and be aſſured the Lord will accept you, according to what you have, and not according to what you have not. 2 *Cor*.8.12.

4. **Exerciſe Faith** *on Jeſus Chriſt*, and that will make the leaſt Sincere Service acceptable to God. Whereas *Without Faith it is Impoſſible to pleaſe Him*. Heb.11.6.

5. *Be Frequent and Fervent in* **Secret Duties**, and that will fit us for Family Duties.

Obj. 2. *But I am a Poor man, I cannot Spare* **Time** *to Attend theſe Duties, leaſt my Family* **Want** *thereby*.

Anſ. 1. What Man! *Doſt thou want Time?* Canſt thou not afford *One Hour*, to the Service of that God who gives thee *Twenty Four Hours* Every Day, For thy Worldly Affaires?

2. **Truſt** GOD, *that thou ſhalt not looſe by the time thou Expendeſt in His Service*. He hath Promiſed, that if we *Honnour the Lord with our Subſtance*, *Our Barnes ſhall be filled*, Prov.3.10. He Challengeth His People to *Prove Him*, and ſee if He will not *Open the Windows of Heaven, & Rain down a Bleſſing, that there ſhall not be Room to Receive it*. Mal. 3.10.

3.

3. *Do you not* **Squander** away *much more time, than theſe Duties would take up?* In Unſeaſonable *Sleeping*, *Smoaking*, *Drinking*, *Company Keeping*, In *Hearing* or *Telling* News; Yea it may be *Worſe than that*, In *Reproaching*, *Slandering*, and *Backbiteing* your Neighbours; Spend leſs time in theſe things; and there will Remain Sufficient time, for all Duties both of Our General and Particular Calling. In a word, Devote a Proportion of Every Day unto God, and He will Bleſs the Reſt, ſo as ſhall fully make you Amends for ſo doing.

Obj. 3. But, *There are many* **Grown** *Perſons in my Family, I am* **Aſhamed** to attend Theſe Duties before them.

Anſ. 1. This is *a Shame*, which we have reaſon to be *Aſhamed* of, and *Humbled* for; What aſhamed! Of our **Religion**, Our **Duty**, Our **Glory**, Our *GOD*.

2. *All the Reſt* in our Families, *are our Inferiours*. It argues great Folly and Weakneſs, to be Aſhamed before ſuch as are Our *Inferiours*.

3. And Laſtly, *If we are now Aſhamed of the Service* and *Worſhip* of God; Our Lord Jeſus Chriſt will be *Aſhamed* of Us, when *He comes in the Glory of His Father, with the Holy Angels*, Mark 8.38.

To Conclude, We that are Now before the Lord, are all of us Concerned in *Families*; being either *In* or *Under* Family-Government. It is of Special Concernment, that we do ſee to our *Deſires*, *Deſigns*, *Reſolutions*, and *Endeavours*, in thoſe Duties

Duties Incumbent on us; that we may Walk in our Places, and Stations, with an *Upright Heart*, in every Way of Serving, Worſhiping, and Glorifying the *LORD*: Who is yet Pleaſed, to afford us ſo much *Peace*, in our Borders, and *Health*, in our Dwellings. That He may ſtill Delight to *Do For us*, and *Abide With us*, as He was with our *Fathers*; and may Never *Leave us* nor *Forſake us*. Let us then be *Faithful*, and *Conſtant*, in Serving the Lord, *Doing* our Duty with *Dilligence*, *Suffering* the Will of God with *Patience*, Going on to the *Laſt*, Holding out to the *End*, and being Faithful unto *Death*: That in the day of Account, we may be able to ſay, with Holy Boldneſs, before the Great Judge: *Here we Are*, and thoſe of Our Families, which the Lord was Graciouſly *Pleaſed*, to betruſt us with the *Care*, *Education*, and *Government* of; And we have Brought them Up, in the *Nurture and Admonition of the LORD*. Then ſhall we, together with them, Receive His *Well Done*, Good and Faithful Servants: *Enter* into Our Maſters Joy: And be made Partakers, of that Everlaſting Bleſſedneſs, which ſhall Aſſuredly be the Portion, of Every **Servant**, whom his Lord when he *Cometh*, ſhall find So Doing. *AMEN.*

FINIS.

SEPTEMBER hath 30 Dayes.

Full Moon 4 day 16 min. past 7 morn.
Last quar. 12 day 50 min. past 10 morn.
New moon 19 day 19 min. past 2 afternoon.
First quar. 26 day 17 min. past 5 morn.

M.	W.	Spr. Tides & Weather.	R	☉	S	☉	pl.	☽ pl.	Ful	Sea
1	6	cooling winds	5	44	7	19	♍ 23	*Aqua*	08	39
2	7		5	45	7	20	21		09	30
3	A	perhaps cloudy	5	47	7	21	20	*Pisces*	10	21
4	2	& wet weather □ ♄ ☽	5	49	7	22	18		11	12
5	3	about the Full	5	55	2	23	17	*Aries*	12	00
6	4		5	52	7	24	16		12	48
7	5	C.C.Hartf. ☽ Apoge	5	53	7	25	14	*Taur.*	01	36
8	6	dry	5	54	7	26	13		02	24
9	7	and	5	56	7	27	12		03	12
10	A	Windy	5	57	7	28	11	*Gemi*	04	00
11	2	cool & Cloudy ☍ ♄ ☽	5	58	7	29	10		04	48
12	3		5	59	7	00	♒ 09	*Canc.*	05	36
13	4	☽ in wet sign.	6	00	6	01	08		06	24
14	5	☽ ☋	6	03	6	02	07		07	12
15	6		6	04	6	03	06	*Leo*	08	00
16	7		6	05	6	04	05		08	48
17	A	Spr. Tides Rise.	6	06	6	05	04	*Virgo*	09	36
18	2	□ ♄ ☽	6	07	6	06	03		10	24
19	3	High Tides. C.N	6	09	6	07	02	*Libr.*	11	12
20	4	(London	6	11	6	08	01		12	03
21	5	☽ wet sign	6	12	6	09	00	*Scorp*	12	54
22	6	☽ Perige.	6	13	1	10	00		01	45
23	7	Spr. Tides Fall	6	15	6	10	59	*Sagit*	02	36
24	A	cold ☌ ♄ ☽	6	16	6	11	58		03	28
25	2	dry	6	17	6	12	58	*Capr.*	04	20
26	3	☽ ☊	6	18	6	13	57		05	12
27	4	and windy	6	19	6	14	56	*Aqua*	06	04
28	5		6	20	6	15	56		06	56
29	6		6	23	6	16	55		07	48
30	7		6	25	6	17	55	*Pisces*	08	39

OCTOBER hath 31 Dayes.

Full moon 3 day 26 min. patt 11 night
Last quar. 12 day 2 min. past 3 morn.
New moon 18 day 23 min. past 11 night.
First Quar. 25 day 56 min. past 4 afternoon.

M.	W.	Spr. Tides & Weather.	R ☉ S.	☉ pl.	☽ pl.	Full Sea.
1	A	☽ wet sign ☐ ♄ ☽	6 26	18 ♎ 55	*Pisces*	09 30
2	2		6 28	19 54	*Aries*	10 21
3	3		6 29	20 54		11 12
4	4		6 30	21 53		12 00
5	5	cold and dry ☽ Apoge	6 33	22 53	*Taur.*	12 48
6	6		6 34	23 53		01 36
7	7	☽ airy sign	6 35	24 53	*Gem.*	02 24
8	A		6 37	25 53		03 12
9	2	cool & windy ☌ ♄ ☽	6 39	26 52		04 00
10	3		6 40	27 52	*Canc.*	04 48
11	4	☽ in wet sign ☽ ♉	6 41	28 52		05 36
12	5		6 42	29 52	*Leo.*	06 24
13	6		6 43	00 ♏ 52		07 12
14	7		6 44	01 52	*Virgo*	08 00
15	A	cool & cloudy ☐ ♄ ☽	6 45	02 52		08 48
16	2	**Spring Tides rise.**	6 47	03 52	*Libra*	09 36
17	3		6 48	04 52		10 24
18	4	**High Tides,** and	6 49	05 53	*Scorp*	11 12
19	5	perhaps wet weather	6 50	06 53		12 00
20	6	☽ **Perige**	6 51	07 53		12 48
21	7		6 53	08 53	*Sagit*	01 36
22	A	cloudy cold	6 54	09 54		02 24
23	2	☌ ♄ ☽	6 55	10 54	*Capri*	03 12
24	3	dry	6 56	11 54		04 00
25	4	and ☽ ☊	6 58	12 55	*Aqua*	04 48
26	5	windy	7 09	13 55		05 36
27	6	☽ in wet sign	7 01	14 56	*Pisce.*	06 24
28	7	and perhaps	7 02	15 56		07 12
29	A	cloudy & wet ☐ ♄ ☽	7 03	16 57		08 00
30	2		7 05	17 57	*Arie.*	08 48
31	3		7 06	18 58		09 36

NOVEMBER Hath 30 Dayes.

Full Moon 2 day 35 min. past 5 night.
Last quar. 10 day 24 min. past 5 night.
New Moon 17 day 14 min. past 9 morn.
First quar. 24 day 39 min. past 8 morn.

M.	W.	Spr. Tides & Weather.	K ☉ S.	☉ pl.	☽ pl.	Full Sea
1	4	Cold dry	7 07	6 19	♏ 58 Taur	10 24
2	5	wet and ☽ Apoge	7 08	6 20	59	11 12
3	6	windy	7 09	6 22	00 Gemi	12 00
4	7		7 11	6 23	00	12 48
5	♃	Powder Plot 1605	7 12	6 24	01	01 36
6	2	cold & Windy ☌ ♄ ☽	7 13	6 25	02 Canc.	02 24
7	3	E. Fairfield ☽ ☍	7 14	6 26	02	03 12
8	4	E. N. Haven	7 15	6 27	03 Leo	04 00
9	5		7 16	6 28	04	04 48
10	6		7 17	6 29	05	05 36
11	7		7 18	6 00	06 Virg.	06 24
12	♃	cold dry and □ ♄ ☽	7 19	6 01	♑ 57	07 12
13	2	windy frosty weather	7 20	6 02	08 Libra	08 00
14	3		7 21	6 03	08	08 48
15	4	Eastern winds bringing	7 21	6 04	09 Scorp	09 36
16	5	High Tides and wet	7 22	6 05	10	10 24
17	6	weather, Rain or Snow	7 23	6 06	11 Sagit.	11 12
18	7	Cloudy cold	7 24	6 07	12	12 00
19	♃		7 25	6 08	13 Capr.	12 48
20	2	☌ ♄ ☽	7 25	6 09	14	01 36
21	3	dry ☽ ☍	7 36	6 10	15 Aqua	02 24
22	4	frosty and	7 37	6 11	16	03 12
23	5	Windy	7 27	6 12	18 Pisces	04 00
24	6	Weather	7 28	6 13	19	04 48
25	7	☽ in wet sign	7 29	6 14	20	05 36
26	♃	Perhaps Snow □ ♄ ☽	7 29	6 15	21 Aries	06 24
27	2	or Rain	7 20	6 16	22	07 12
28	3		6 31	6 17	23 Taur	58 00
29	4		6 32	6 18	24	08 48
30	5	☽ Apoge	6 32	6 19	25	99 36

Full moon 2 day 38 min. past 12 noon.
Last quart. 10 day 47 min. past 4 morn.
New moon 17 day 14 min. past 8 night.
First quart. 24 day 3 min. past 8 morn.

	W.	Spr. Tides & Weather.	R	☉ S	☉ pl.	☽ pl	Ful Sea
16				7 25	20 ♐ 27	Gem	10 24
17		cold & windy ☌ ♄ ☽		7 32 5	21 28		11 12
18		Snow or Rain, or		7 33 5	22 29	Can	12 03
19		both about ☽ ☋		7 33 5	23 30		12 54
20		this time		7 33 5	25 32	Leo	01 45
21				7 33 5	26 33		02 36
22				7 34 5	26 34		03 28
23		♄ ☍ ☉ perhaps very		7 34 5	27 35	Virgo	04 20
24		cold frosty □ ♅ ☽		7 34 5	28 37		05 12
25		weather about this		7 34 5	29 38	Libr.	06 04
26		time.		7 34 5	09 ♎ 39		06 56
27				7 34 5	01 41	Scorp	07 48
28		Spr. Tides Ri		7 34 5	02 42	Scorp	08 39
29		perhaps pretty ☽ ☌ peri		7 34 5	03 43	Sagit	09 30
30		ſtore of wet weather a-		7 34 5	04 44		10 21
31		bout this time		7 34 5	05 46	Capri	11 12
1	♐	Rain, Snow or ☍ ♄ ☽		7 33 5	06 47		11 57
2		(both		7 33 5	07 49		12 42
3		Spr Tides fall ☽ ☊		7 33 5	08 50	Aqua	01 27
4				7 32 5	09 51		02 12
5		cold & windy		7 31 5	10 52	Piſces	02 57
6				7 31 5	11 54		03 42
7		☽ in wet ſign		7 31 5	12 55	Aries	04 27
8		perhaps Snow □ ♄ ☽		7 30 5	13 56		05 12
9		or cold Rain		7 29 5	14 57	Taur.	05 57
10				7 29 5	15 59		06 27
11		☽ Apoge		7 28 5	17 01		07 57
12				7 28 5	18 01	Gemi	08 12
13		cold & windy ☌ ♄ ☽		7 27 5	19 02		08 57
14				7 27 5	20 04	Canc.	09 42
15		in wet ſign		7 26 5	21 05		10 27